OL. VI. (No. 2) OCTOBER, 1908 No. 22

THEOSOPHICAL QUARTERLY

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OF RELIGION

PUBLISHED BY
THE THEOSOPHICAL SOCIETY
NEW YORK, U.S.A.

The Theosophical Quarterly.

Published by The Theosophical Society at
159 Warren Street, Brooklyn, N. Y.

In Europe single numbers may be obtained from and subscriptions sent to Mr. E. H. Woof, 115 Ethel street, New Benwell, Newcastle-on-Tyne, England.

Price for non-members, $1.00 per annum; single copies, 25 cents.

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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

NOTES AND COMMENTS

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LOOKING FORWARD.

CONFIDENT hope is the note of the immediate future. All things conspire to secure the success of the Theosophical Movement, and of that greater movement of universal spirituality, of which the Theosophical Movement is so vital a part. Nothing can impede this forward wave, but our own faults and shortcomings. In a certain sense, we are the masters of the future; it is our duty, therefore, as it is our privilege, to spare no pains, no effort, no sacrifice, to do what in us lies, to help forward this auspicious dawn of time.

Let us try to take stock of the varied forces and tendencies in whose presence we find ourselves. And first, as to our own part, the part of those most closely identified with the active, outer work of the Theosophical Movement. It would seem that a very definite and easily intelligible task lies immediately before us. We have studied the theories of the great Eastern Wisdom, with ample assistance from the greatest Teachers of to-day, who have further helped to make intelligible to us the thoughts and ideals of the greatest Teachers of all time. We have gained some insight into the being and the manifestation of the Great Life, and its brooding presence in our lives. We have grasped, at least in theory, the continuous development of our lives, through alternating periods of outward and inward life. And, what is even more remarkable, and in the highest degree encouraging, we have seen the Theosophical view of life permeating the thought and the science of our day; already it rises triumphant over the rapidly disappearing materialism of the past century. As we shall presently see in detail, the splendid impulse of force, sent forth by our great pioneers, has indeed spread abroad through the hearts and minds of men, leaving no field

unpenetrated; and a marvelous revolution of thought and ideals is manifest on all hands.

It is quite evident that this leavening of the world's thought was the task of the last thirty-three years—the first third of the century which began with the founding of the Theosophical Society in 1875. What is the proper task of the second third of this Theosophical century? Clearly, that task is twofold, just as the task of the first third of our century was twofold. Beginning with 1875, the Founders of the Theosophical Movement had to teach the Eastern Wisdom to a few who were ready to devote their lives to the work, in as complete a form, and with as much detail, as the ability of the learners made possible. The founders had, further, to spread broadcast the same Wisdom, but this time in outline only, through the world at large, the scientific and popular thought of our day. As we have seen, and shall shortly consider more fully, both tasks were successful.

By analogy, we can see that the task for the coming period must also be twofold. The theme is now not philosophy, but conduct, applied ethics, the art, rather than the theory of right living. For life is indeed an art, with all the beauty, the inherent sanity, the stable resting on great principles, the profoundly religious inspiration, which belong to all great and true art, and therefore belong especially to the art of life, the supreme art, the fountain and goal of all arts. Conduct, the application to life, to the acts of the will, day by day, of the splendid and far-reaching theories of the Eastern Wisdom: this is our task for the immediate future. And we can see at once that this task must be twofold, as before. First, for those who are willing to dedicate their whole lives to it, heart and soul and mind and strength, there will be the clear and detailed teaching, the daily and hourly discipline, line upon line, and step by step, which will in time give them a mastery over life, just as the student, by daily experiment in the laboratory, gains a mastery of applied chemistry, and can penetrate the secrets of nature's building; adding together or taking away element after element, dissolving and reconstructing, as does Nature herself. There may be a like mastery over the finer and more inward laws; and it is to be gained only by like devotion and implicit obedience.

What mysteries will be revealed to those who will dedicate their whole lives to obedience and devotion, the future will show. But those who have gone before, send us back word that the soul is immortal, its growth and splendor limitless; and this inheritance they

bid us also enter. This, therefore, is the first part of the work that lies before us. The second part, as before, concerns the world at large, its thought and ideals. And as our task is conduct rather than philosophy, we are concerned now not with metaphysics and concepts of science, but with righteousness, justice, mercy, sacrifice. Success will mean that, in the next thirty years, the ideals of conduct which have been taught us will become in a measurable degree the ideals of the world, the practical standard of conduct for the foremost races of mankind.

Success, in some degree, is certain; since success depends here on perfect faithfulness and sacrifice; and those who are behind this great Movement are perfect in faith and sacrifice, as they are perfect in wisdom. We have, in years gone by, come to realise something of what that wisdom means, its scope and splendor and power; we may, if we will, come to realise something of the sacrifice which is the daily life of the Masters, that ceaseless self-devotion which preserves the stars from wrong. There is one way and one way only, whereby we can come into this realization: and that is, by putting into practice, day by day and hour by hour, in our own individual lives, the ideals of righteousness, of justice and of mercy, which have been so clearly, so repeatedly set before us.

Each detail of the art of life is being taught to us. The first truth is Divinity. Life is entrusted to each of us, not that we may gain what we call success, but what is really self-assertion and self-indulgence; but that we may do the will of the Father which is in heaven, and finish His work. In His will is our peace. That is the first great truth, and till it be realised, however imperfectly, both in understanding and in will, in theory and in practice, we can learn nothing of life, nor perform any duty to others, nor confer any benefit on ourselves and others. It is only by obeying the will of the Father, that we come to the new birth through which we enter into spiritual life; and, until we enter into real life, we can render no real service, nor bestow any real love. There are counterfeits of brotherhood, which profess to put love of our neighbor in the first place, ignoring the will of the Father; but these counterfeits soon declare themselves by denouncing those of their brothers who do not agree with them, and, in the name of general love, they practise particular hatred. Of such counterfeits much has been said in warning already; much will, if need arise, be said in the future. We may, therefore, leave them without further comment here. But the principle is plain. The first and greatest commandment is love and

obedience to the will of the Father. And it is by instant obedience to that will that the Masters of all time attain their divinity.

We shall come in time, as we grow in wisdom, to esteem each day as a new opportunity for obedience; another period granted to us to do the will of the Father. For in that will is our peace. In that will is life, since the Father is indeed the infinite Life. Through obedience, therefore, we enter into Life, and draw life into us. The whole structure of our day, and every duty in it, furnish opportunities for learning and obeying the will of the Father. If we are truthful, it is because we are making ourselves of like nature with the Life that is Truth itself, the ultimate Real. If we are holy, it is in virtue of growing oneness with the Holy One. If we are charitable and gentle, it is through something of the Father's love abiding in us, and radiating from us.

So all life is but a training for oneness with the Father, and, as we are untiring and courageous in subduing all the wills of self, and working the will of the Father, we enter deeper into Life, into the Real, into the Immortal. This is the first and greatest commandment. The second is like unto it: Thou shalt love thy neighbor as thyself, as being thyself, at heart one with thyself, through oneness with the Father. And here we have no truer oracle than that of the Master of Galilee:—Ye have heard how it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you.

That is the real test of love, that a man shall love his enemies. There is a spurious love, a sectional love, a class love, which often parades under the great name of brotherhood; a local and particular love which is always attended by an equal hatred; so that if a man would be a good Prussian, he must hate France, and if he would be a good European he must hate the Chinamen. But this is no true love at all but an extension of selfishness, a psychic counterfeit. And this will be true of all brotherhood not resting in the deeper and greater love, not based on obedience to the will of the Father. That must come first, ere aught that is true and real can follow.

When we realise what this true love is, we shall come to see how many opportunities are offered by our daily life for putting it into practice. We shall see, as the fundamental truth, that the true benefit, the highest good for each, is, not what he personally may seek for the assuaging of his desires, but rather what the Father has

in store for him, the plan of the Divine, for his growth and development. And, seeing this, we shall have but one wish for others: that they may obey the will of the Father, that the will of the Divine may be worked in them. Once we seize this fundamental truth, the question of our duty to others is immediately made luminous. Our one duty is, to try if haply, through obedience and reverence, we may discern the divine intent for our neighbor, and help him to realise that, and carry it out. This we shall do, as a part of our obedience, always conscious of the Father's love brooding over us like sheltering wings.

In these two laws all laws, human and divine, are included; and the secret for both is the same loving obedience, which brings us into oneness with the Divine Life; that instant obedience which makes the Masters what they are. Our task, and it is a splendid and immortal task, is, first, to bring ourselves under this law of obedience; and then to do all that in us lies to make this high ideal the practical belief of our day for the whole world, just as the principles of our philosophy are becoming the practical basis of all philosophical and scientific thought. No greater privilege could possibly be offered to us, or to the most favored of the children of men, than the opportunity to help, even in the least degree, to bring about so splendid a consummation. Let us see to it, that we walk worthily of our high calling.

And here we may go back to the observation made earlier in these Notes: that, during the last few years, the thought of the world has come round, in a marvelous way, to the fundamental principles of Theosophy. Nowhere is this more striking than in the changing attitude of Christendom toward the teaching of the Master of Galilee. A few years ago, Christianity was held to be a system of transcendental dogmatism, an expressed belief in which, however unintelligible, was the way of salvation for the soul, and this theory of salvation through expressed belief was held equally by the most reactionary of traditional Churches and the most modern of evangelical sects. What was of far greater importance from one point of view, the foremost men of science decidedly rejected this dogmatic system, and ceased to regard the Christian teaching as of serious importance in the total of verifiable truth. The Master of Galilee was looked on as a poetical spirit, one in advance of his time through a certain ethical sensibility and zeal, but one whose views could hardly commend themselves to thoughtful and instructed men.

Fanatical adherence to a system of dogmatics; equally decisive

rejection of this system: these were the two poles of thought regarding the teaching of Jesus. To-day, we behold on all hands a change that is quite revolutionary. In the Churches, the old dogmatical system is not so much rejected as ignored, and allowed to fall into desuetude, while the teaching of the Master, what the Master said of the Father, of his own mission, of life, of the soul, is daily growing in import and significance, as the Churches grow in understanding. It matters not to which of the Churches we turn our attention. In all, the same truth appears. Oriental Catholic, Roman Catholic, Anglican, Lutheran, Evangelical, all are turning their thought, like a strong beam of concentrated light, to the one problem: What was it that the Master really taught? What were the Master's words? What did the Master desire?

And this inquiry is being carried out, not in the mood of casuistry, of barren ecclesiastical science, but in the spirit of life, the spirit of faith, the spirit of love. It is coming to be understood, on all hands, that the one way to learn the true meaning of the Master's commandments, is to obey them. It is coming to be understood that Jesus taught, not a system of dogmatics, but a practical science of life, an experimental knowledge of the spiritual realms in which he himself dwelt, and to which he ceaselessly invited those who would listen to him: "In my Father's house are many mansions. . . . I go to prepare a place for you." Once the idea is fully grasped, that the parables, the Sermon on the Mount, the Discourse of the Last Supper, are practical instructions in the art of life, by the Master of life, his every word will gain a new significance, and those who love him and would be his disciples, will seek to penetrate the meaning of his words, not through theological argument, but through obedience: "If ye love me, keep my commandments."

The significant fact is, not that Theosophists are coming to view the teaching of Jesus in this light, for, as followers of the great science of spiritual things they always held this view, and could hold no other; but that the best men in the Churches, and to some degree the official organisms of the churches themselves, are coming to hold the view, which we can only describe as the Theosophical view of the life and teaching of Jesus. This will mean that, after long centuries of the letter that kills, the churches will begin to find the spirit that gives life, and will thus begin to fulfil the splendid task that was laid upon them by the Master himself, the task of lifting the great burden of the world's materialism, of teaching the living way of spiritual life, of holding up to the world the torch of love and sacrifice, by whose light the Master walked.

This understanding of religion as a practical, experimental science, will greatly change the attitude of the Western religious world toward Eastern religions, and particularly those more mystical religions in which, as students of the Eastern Wisdom, we ourselves are most interested. The experimental test which is being applied to the teaching of Jesus will be applied also to the teaching of Buddha and Krishna and the great Masters of old; and it will be seen that all are but parts of the One Religion, to which all reverence and righteousness have ministered since the world began. Since there are many secrets yet unpenetrated in the mystical Wisdom of the East, this clue, once followed, will be found to lead to new realms of light. "Faith, fervor, service of the Eternal;" this is the motto of the Eastern Wisdom, so that here also applied righteousness, the increase of justice, mercy and loving kindness, will be the practical fruit of deeper knowledge. And this truer understanding of Eastern religions cannot fail to bring a more brotherly regard for the devotees of these religions.

As this new spiritual understanding of life gains strength in men's minds and hearts, the more hidden realms of life will begin to give up their secrets. This we shall probably see progress in two main directions. First, the pioneers of purely physical science will begin to take more and more spiritual views of nature, of force, of matter, slowly working toward the great truth that nature, force, matter, no less than consciousness itself, are but forms of the One Spirit, the One Life, the Eternal. We have already commented on this increasingly spiritual view of manifested things, to which our scientific men of genius are moving, and we shall, without doubt, have cause to comment on it again. What is most vital for us to consider just now is; that this clearing of view will react strongly on the world at large, making easier and more possible that general revolution in favor of applied righteousness, which we look for, as the great reality of the years to come.

The second direction in which we may look for a clearing and deepening of view, is that of psychical science. We look for the more general and intelligent recognition of the reality of thought-transference, clairvoyance, clairaudience; a gradual understanding of the place and character of the psychic body, as a first step toward the recognition of the spiritual body of man, the immortal. As St. Paul said, we shall have "first the psychical and then the spiritual." The progress already made in this direction is marvelous, if we consider the researches of men like Sir Oliver Lodge in England, of Professor Maxwell and Camille Flammarion in France, of Filippo Bottazzi in

Italy, of Wittig in Germany, of Professor Hyslop in America, and many others, who are working with tireless zeal and patience to establish the laws of psychic life.

This work, besides its general significance as showing the world's progress toward a more spiritual view of life, is particularly gratifying to us, for a somewhat more personal reason. We can foresee the time, at no very distant date, when every statement made thirty years ago by H. P. Blavatsky as to the nature of psychic forces will be accepted as a demonstrated fact of science. And we hope also that the day will come, when that great and devoted soul will be vindicated, and shown to be the pioneer and supreme genius, whose great fault was that of all martyrs: that she was too far in advance of her age, and so, martyr-like, was stoned and calumniated. To this theme also we hope to return.

It would be of high value, and it is something which we hope later to be able to do, to show point by point that the popular leaders of psychical science to-day are simply following, with slow and halting gait, the path H. P. Blavatsky traveled more than thirty years ago; and that their discoveries, so far as they are valid, were all anticipated a quarter of a century ago in her published works. And, just as Alfred Russel Wallace, Professor Crookes, and Camille Flammarion, great pioneers of an earlier time, now see their work vindicated and accepted, and their psychical experiments verified, so we confidently hope to see the vindication of H. P. Blavatsky, whom we hold to be greater than them all. And that vindication will be important, not so much as corroborating what she taught of psychical science, as because it will give wider authority to what she has told us, of spiritual life.

"First the psychical," St. Paul says, "and then the spiritual." And we shall no doubt see this verified in a remarkable way, in the work of our psychical pioneers. It is, of course, notorious that the immense popular interest which now rewards these researches, is called forth, not by the hope of learning the recondite secrets of astral vibrations, but rather by the hope of proving that the dead live again. Sir Oliver Lodge is hailed as the great revealer, not because he has some new view of the process of telepathy, but because he affirms that he has experimental proof of the reality of communication with the dead. He has given the names of well known men, saying that he has received intelligent messages from them, since their deaths, messages which are genuine and authentic. And he holds out hopes of greater demonstrations in the time to come.

Here follows a truth of the utmost importance. Those who have been most intelligently occupied with these researches are coming to two conclusions. The first is, that genuine communications are in certain cases received from the dead, under circumstances which admit of no doubt of their authenticity. The second conclusion is, that the vast majority of these communications, whether received through trance speaking, trance writing, or raps, are either irrelevant twaddle or deliberate falsification. And the character of the "controls" is gradually coming to be better understood. Thus the leader of the band of "spirits" which are giving the most remarkable "demonstrations" to-day is a young man who died a violent death, after a wild and dissipated life. And the chief "control" in another group of highly interesting "spirit-writings," is a self-confessed liar and murderer, who paid for his crimes on the scaffold. Our psychical researchers do not yet realise the full significance of facts like these, but the time is not far distant when they will; and this full realisation, which H. P. Blavatsky anticipated more than thirty years ago, will lead, we hope, to certain most important results.

The real interest of the public in all these experiments is, that they ardently long for scientific proof of immortality. Feeling, in their hearts, the unappeaseable thirst for life everlasting, the men and women of our day have fixed their eyes on the psychical pioneers, in the hope that through them the desire of their hearts may be vindicated. Those who thus seek, will gain a certainty of survival after death; indeed, many have gained such a certainty already. But they will also learn that the threshold of the psychical world, across which these pioneers are penetrating, is tenanted by "lying spirits," by the wraiths of murderers and suicides, who enter into these communications solely to come once more into touch with the things of earth, and not the least from love of light and truth.

We foresee a strong reaction from the present wave of popular enthusiasm for "psychical research." The true character of this groping in astral charnel houses will be realised; and with this must come the realisation that there is but one true way to learn concerning spiritual things, and that this way lies through purity, self-sacrifice, and the daily crucifying of the personal self to the immortal. Only the baser secrets of the hidden realms can be gained by our modern necromancers. They will discover that the true light to guide their steps through the darkness is, not the desire for curious knowledge, but that love of holiness, which awakens the true spiritual man, the immortal; and it is only to the eyes of the spiritual man that the real secrets of immortality can be revealed. Here also, as before, we find that the authentic note of the future is the inspiration "to do the will of the Father, and finish His work."

MARTHA AND MARY.

"Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." (Gospel of St. Luke, Ch. 10, v. 38-42, R. V.)

AS we read this brief narrative, most of us are prone to sympathize deeply with Martha. We are transported, in thought, to that ancient day, and see this woman, cumbered ("distracted" the Greek version is credited with saying) with many matters; anxious, even as we should be, that this wondrous guest —"the Lord"— should be adequately served. We realize that this was indeed "*distraction*" which prompted Martha to bring her domestic troubles to the holy guest and to ask for his rebuke upon her sister. It is under the reproach of this latter fact that we begin to question the matter, to investigate this situation of Martha's, asking if it were indeed so burdensome as it appeared to her to be. Even upon investigation, it has, to some extent at least, our sympathy.

Sympathize with Martha we well may do, for her position is ours to-day; and yet we may easily see that she and we have erred together.

It was not alone for the right service of the Lord that Martha was cumbered. She was troubled about "many things." And in her anxious, "distracted" condition, she would seem to have lost sight of all sympathy for Mary; of all toleration for Mary's view; of all broad-mindedness. This intolerance worked within her heart and bred anger there, as intolerance always does; from anger, as the Bhagavad Gita points out, comes "loss of memory," so that Martha forgot the rights of others besides Mary; she intruded upon her guest, the resting Lord, with the request that he should rebuke one to whom his rebuke would come as an unequaled blow. We have been in some such case ourselves, upon forgetting the "one thing needful." And we may esteem ourselves happy if the Lord's reply has come to us as clearly, echoing down the centuries, reverberating within our hearts as a reminder of the one necessary thing.

In this parable of the two sisters many theosophists see the meaning to be that there are two minds in man—the upper mind and the lower. The upper or higher mind is intent upon the Soul and its Light: tranquil, therefore; watchful; sitting ever "at the feet" of the holy inward messengers, ready to be taught of these or of the Teachers, and the "spiritual pastors and masters;" ready to receive as it may, knowing well that the highest knowledge is as yet beyond it, thankful to receive "at the feet"—or in its lowly condition—all that the Lord may give of such teaching as he knows it can receive. Obedience. Trust. Attention. Concentration. Devotion. Hope. Love. These are the spiritual attributes of the higher mind.

The lower mind of mankind, on the contrary, has lost hold of faith and has entered into anxiety and fear; it has forgotten that "one thing needful," complete attention to the teaching of the Soul. Alarmed, confused, distraught, void of trust, empty of obedience and charity, it assumes an over-weening importance for its own point of view, and, asking for the rebuke upon another who is contrary-minded to itself, it draws down upon its own conditions the gentle but sorrowful rebuke of the Soul.

The Lord did not say that Martha did wrongly in pursuing her avocations. What he told her was that there is "one thing needful;" that, naming this, Mary "hath chosen the good path, which shall not be taken away from her." No rebuke of His should fall upon that concentrated and patient attention, that watchfulness of His behest, or, failing that, of his silence, more eloquent still to the expectant disciple. Could not Martha, then, introduce into her associations, occupied as she still was with the affairs of the outer life, that one needful thing? Called still to serve upon the material side of life, was attentive trust forbidden her?

If we are candid with ourselves we come to see with startling clearness that this is not forbidden us, this precious, necessary, unique thing. Our duties are here, at banquet, bed and board; in squalor, in wealth; in the mart, the counting house, the hospital or the Senate. Everywhere our life duties, the true guardians of our veritable freedom, go with us side by side. They—they alone, at first—are our guides, our teachers, our angels; their ready hands hold the keys to all our perplexities and difficulties; could we but view them largely, attentively, impersonally, as parts of a great, continuous whole, we should see in them our revelations, our rich opportunities.

The ceaseless activity of the lower mind obscures this clear vision. Anxiety, doubt, impatience, intolerance and the rest of that astral brood are forces; forces which throw up deadening mists; foul miasmas; the

blackness of night; the breath and sounds of hell. Endless clamor; nerve-wracking jars and discords; debate, dissension, struggle with the stillness of the attentive higher mind, intent upon one thing only, the one thing needful; *the meaning of the Master-Soul.* Surely we can carry into our daily lives the earnestness of this attitude, bringing to bear upon our confusions, and apparently, impenetrable night, the clear, sweet light of the attentive heart. Not that we should abandon a single duty, but that we should enhance every duty; not that we should cease from action, but that we should discover that jewel without price—Right Action, in Soul-light. "If you have patience and devotion you will understand these things, especially if you think much of them and meditate on them, for you have no conception of the *power of meditation.*"

When the Church says: "Let us pray!" are we then so sure that she does not mean: "Let us meditate"?

One, after meditating, said: "The moment we *go inside,* we feel that deep, strange sense of adoration. Even the surface is affected by it, and is more composed. Not serene, as yet, but now and again mirroring some great heights before the ruffled mental surface breaks up the image. One way in which this manifests is, in a greater sensitiveness to 'small' duties; to the 'little' things. Outwardly, one is here, where one is, perhaps, quite alone. But really, one feels that no moment need be without *some* work for the Master (who *is* the Soul), were it but a smile bestowed in that name; a flower given with the thought of his great bestowals; one's heart glutted, one's mind controlled, for his sake! It is the love with which a thing—any mortal thing—is done, or prompted, which counts. One is far, far from feeling such love as is divine; and yet one has conceived of it, one reaches towards it, one has taken the first step along the path leading to it, the moment one begins to realize how short of that holy love one falls.

"We are labourers, each one having his own small plot to till, a slice taken from Nature and possessed partially by each, full of strange seeds, and weeds, and some—perhaps a very little—grain, mixed with chaff. This plot is 'mine,' we may say, but is not 'myself.' Therefore I will not identify myself with this, my chosen (or appointed) plot of lower Nature. I will till it, looking to the Master-Soul and not dwelling upon its imperfections. If I consider *these,* allied to the might and power of Nature, I were utterly undone. However short it may fall, however great the shortcomings of that labourer who is my inner self, I will not dwell

upon these weaknesses and shortcomings but—once for all acknowledging them—I will put them by, lest the mist of my own grief dim for me the vision of His face.

"It reminds me of Mary—who would seem to have left some things undone, God wot—and under the reproaches of Martha, to gaze into the Master's face and hear His word. One sympathises with Martha; doubtless there were many things to be done. But if, in the doing of apparently necessary tasks one were to lose the vision of His face! The one thing needful is to look to Him; each must find his own way of looking. That in us which yearns towards Him is divine in essence—that I know. I had rather keep on looking at that, strengthening that, feeling that to be His call in me, and not identifying myself with the lower forces of Nature as these sweep temporarily through my consciousness and invade my mind. 'I am not the emotions, the passions, the desires.' So why harbour a sense of guilt, of sin? That, too, is folly; for self is the one Great Folly, *The Sin*. 'I will arise, and go unto my Father.' I will attend to the teaching of the soul within the small round of my daily life and push on calmly, without confusion, as without discord or fear."

This voice rings clear and true. It is the lower mind—the Martha of our human nature—which imports discord, waste and doubt—with wrath—where earnest *attention* to the still small voice alone should be. Light upon each problem, each care, is there, were it only the light of an attentive, watchful calm. In calm is all. *Poise* is the attitude of the soul ready to take its flight into heavenly regions. And to that meditative and constant calm, let us add cheerfulness. For it is true to-day, since it is true for all time, that "the Lord loveth a cheerful giver." Aye, *"loveth"*; that is in very truth the true word.

JASPER NIEMAND.

"Take courage and turn your troubles, which are without remedy, into material for spiritual progress."—St. Francis de Sales.

CHRISTIANITY AND THE CHURCHES.*

THEOSOPHISTS are concerned with the spiritual life of humanity as a whole. They are interested in all religions in so far as these promote, or can be made to promote, the development of that spiritual life. Some of us have an especial love for Buddhism; others for what little is known of the religion of ancient Egypt; others for some off-shoot of Hinduism, such as the Vedanta philosophy. But the vital fact remains that we who were born in Europe or America were not born here by chance, and that the religious language of our inheritance and environment is not Buddhist nor Egyptian nor Hindu, but Christian. Would we convert Europe and America to the use of Hindustani or of Chinese, to the abandonment of English and French and German? Would we abolish the existing tongues, which, be it remembered, are natural growths, and persuade humanity to the use of Esperanto or Volapuk? We know better. We know that Theosophy was never propounded as a new religion, but as a method of interpreting all religions; as a very ancient interpretation, not only of religions, but of the symbolism of nature—physical, mental and spiritual. So, in China, we should be able to use the terminology (the symbolism) of Confucius or of Lao-tsze; in India, we should be able to speak indifferently in the language of Shankaracharya or of Ramanuja, of Shandilya or of Narada—always for the purpose of upholding the highest ideal which we can discover, with the aid of Theosophy, in the forms and symbols which we find in use. Should we do less for Christianity?

But then arises the question—for which form of Christianity? Or should we constitute ourselves a sect of excessively primitive Christians and persuade the Churches that they are superfluous? The answer to this must be that the Churches are in any case somewhat firmly established, and more or less set in their ways; and that the wise man does not hammer at stone walls with his hands or waste his energies on impossible tasks. Further than that, the Churches are just as much the products of evolution as rivers and valleys and mountains, or as methods of government, or as our means of transportation. We are prepared to see any of these transformed

* *Passing Protestantism and Coming Catholicism*, by Newman Smyth. Charles Scribner's Sons, New York, 1908.

and improved: but we cannot abolish them even if we would. And meanwhile, we can use them.

So we return to the question—for which form of Christianity, or for which particular Church, should we labor; and in the language of which of the creeds should we speak? Here again we find our position unique: we can speak in any language; we can find the spirit in every form. Wherever men are gathered together with some love in their hearts for that which is above and nobler than themselves, we can join them in their worship, and, should the occasion offer, suggest the next step towards a more rational, and at the same time a more spiritual interpretation of the symbols we find them using. Incidentally, we shall learn that before we can serve them, we must gain their confidence: they must discover for themselves that we are not iconoclasts who would tear down, but that we are even more religious than they are, at least as sincere as they are, just as devout as they are, that our respect for their symbols is profound and that our love for the truths which such symbols convey is paramount. Not until they are sure of this will it be possible to help them intellectually, or to place at their disposal the deeper insight into spiritual things which Theosophy has given us.

But with this task before us—of doing what we can to assist the true growth of Christianity in all its forms—it may well be that some one of its forms, owing to its more central position or for other cause, offers better opportunities for our direct co-operation. And according to the Rev. Newman Smyth, that form should be the Protestant Episcopal Church of America, or the established Church of England. Mr. Smyth we believe to be a Congregationalist: so that his opinion in this respect ought to be unbiased and valuable. His reasons in any case are interesting.

He believes in the Church Universal. He believes that the branches of the Church, now separate, can and should unite—or, as he would prefer to express it, can and should make manifest their actual though concealed unity. "Our discussion of the problems of the union of the churches," he says, "should start from the fact that the Church *is* Catholic; that, as the primary fact, there is one Catholic Church throughout the world. The real problem given us in our day to work out is, not to create that unity, but to manifest it; not to make it anew out of the destruction of our individual inheritance, but to make it manifest as the one Life through all the forms and organs of it. Our problem, in a word, is the visibility of church unity" (p. 139).

He points out that the Modernists within the Church of Rome are discovering a way through the bewilderment of the creeds of Christendom. "These Modernists are learning an answer for us all.

Protestantism may find itself more indebted than we know to those Roman Catholic thinkers and historians for the answer which they have been compelled to discover in order to save the loyalties of their own faith. It is given in their principle of the historical development of the dogmas of the Church. That truth is in all their thoughts; and it keeps them within their Church, while it emancipates them from all bondage to its traditions. Concisely stated, it is the truth that the dogmas of the Church are successive developments of the reflective life of the Church. And they may be fruits fresh every season. Creeds are not to be acknowledged as contracts between believers; they are to be received as the garnered stores of past religious experience for the use of the living mind of the Church. The creeds of Christendom are not mere repetitions, they are necessary growths of the Christian faith. Dogmas are symbols, interpretations, from time to time men's best appreciations of the truth. They are true as they bear witness to the true Christian life in the language of each age. And it is the orthodoxy, not of a single creed, or of a finished formula, but the truth of all Christian creeds which the one Catholic Church rejoices to own. This has been historically, and it must be always, a continuous, yet a changing orthodoxy, because it is a growing confession of the faith which is ever springing up anew from the life of the Christ with men. Take any creed as a closed formula, and such creed would be but as the cerement of faith. Confess any Christian creed as a symbol of the truth, and it becomes an expression of fellowship with the whole thought of the Church as it knows, and follows on to know the Lord" (pp. 169-170).

In the words of Father Tyrrell, "Revelation is to theology what the stars are to astronomy." That is to say, "the stars remain the same through all the ages, while men's conceptions of the stars have changed from age to age." And what is true of revelation, is equally true of all "divine realities." For the aims and interests of the Modernists are many, and they are not inclined to limit their view of growth, merely to biblical interpretation. In the matter of ritual, they "know the need of a more spiritualized worship, and they would purify the religious symbolism of their Church from uses which are really irreligious. They would retain the ritual in which their most intimate experience of religion has found and may continue to find, its reverent expression and an ever-present help; but they would use it as symbolism, and prevent the abuse of it as superstition. . . . It is never by the symbol, altar, or cross, or sainted face—it is only when the symbol is made an idol, that the truth is betrayed" (pp. 185, 187).

Then, again, "some are absorbed in social questions; others have their eyes upon the rights of science; still others are 'deeply concerned with the moral aspirations and mysteries of the human soul.'

Some are occupied with the questions of Biblical criticism, and their weapons are mainly those of all modern historical students. Others again are concerned with the development of dogmas and the relations of faith to the modern mind." And while some appeal broadly to the laity as well as to the clergy, others seek only "to disseminate their ideas among an intellectual *élite* of ecclesiastics and laics, to prepare opinions and to wait for the favorable time to see the reforms bring themselves to pass" (p. 109).

From all of which, and particularly because of their historical principles, it follows, as Mr. Smyth makes clear, that the Roman Catholic Modernists are restoring to Protestants "a key to the solution of their problem of unity amid doctrinal diversities."

For if unity is to come out of the diversity which now exists, the Protestant sects in any case must realize that they form one Church, before an even wider Catholicism can be established. In this direction much already is being achieved: the amendment of Canon XIX, referred to in the July issue of THE QUARTERLY, has formally opened the pulpits of the Protestant Episcopal Church to the ministers of other denominations—to Presbyterians, Methodists, and to all other "Christian men." And the same Church, historically and doctrinally, is not so widely separated as are most Protestant bodies from the Church of Rome. Consequently, in Mr. Smyth's opinion, "Episcopacy holds the key to the door through which other churches may be invited to enter into a catholicism large enough to hold them all. . . . The Episcopal Church, by virtue of its tradition and position, has, as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the churches. How it shall heed this call, in what definite and practical ways it may be guided to meet this opportunity, seems to be the first and immediate question of Protestant reunion. Others must wait for its answer" (pp. 161, 163).

How should it so be guided? It may be that Theosophists, by all these years of Christian propaganda (for the occult tradition is of the very essence of Christianity), have already done much to guide the thought of the western world, including that of the Episcopal Church, in the direction the Church should go. We have upheld the immediate reality of Christ, both as active principle and as living Master. We have maintained, as few if any of the Churches have maintained, the truth of the saying, "Lo, I am with you alway, even unto the end of the world." We have insisted that the words of St. John—"That was the true Light, which lighteth every man that cometh into the world"—are literally and not merely apologetically true. We have declared, and have done our best to prove philosophically, that "as many as received Him, to them gave He power to

become the sons of God." In other words, we have stood, among Protestants, as the defenders of Christian Mysticism, which the Protestant Churches, unlike the Roman Catholic, have for the most part failed to value or to understand. In our opinion, it is only because of a growing belief among Churchmen in these mystical and truly Christian tenets, that such a book as Mr. Smyth's could ever have been written; and it will be because of their more vital appreciation, and for no other reason, that the best of Churchmen everywhere will learn to look more and more for points of agreement between themselves and others, rather than for points of difference.

Does this mean that Theosophists have already done their share of the work? It is the belief of the present writer that they have scarcely yet begun it. In years past, they had to use the means and methods of pioneers: their work was rough and crude. There seemed to be no time for tact, even if the circumstances had called for it. We laughed at prejudices; we rode rough-shod over habits of mind and speech; we gave and received blows, carelessly, like half-grown boys. But now we are men—or ought to be. Among other things, our manners should have improved. The need now is not for rough and tumble fighting, but for tact and patience and a tremendous perseverance. It is possible to be brave, and yet to be wise.

Is there any virtue in parading the extent of our differences from others? Do we further the scheme of evolution by labeling ourselves "peculiar"? If it were given to us to assist some spiritual revival in China, should we flaunt before Chinamen our most superior familiarity with the Bible? If we found them to be repelled by the doctrine of Reincarnation, but ready to accept that of the infinite possibilities latent in all men, would it be wise or right to insist that they must swallow either both pearls, or none? Surely by this time we as Theosophists should have learned the meaning of "esotericism." Surely we should have discovered that at a meeting of members and students, or at a meeting advertised as theosophical, it is right and proper to use, within limits, our own terminology, and to expound those views of life and of nature which we regard as distinctively our own; while, on the other hand, at a meeting of Oddfellows or of Baptists or of Positivists, it is best (and certainly more polite) to use so far as we can whatever language we may find current there among them.

In every sense, if we consider ourselves qualified to teach, we should be able so to modulate our voices that we do not frighten or deafen our pupils. To carry them one step further than their previous thought is helpful; but to attempt to flick them into jumping a mile is either silly or insane.

We have been entrusted with great truths. It is right that we

should desire to share those truths with others. But we believe that some have knowledge of still greater truths. Do we find them trying to spill these into us, regardless of our mental and spiritual capacity? We, too, must learn to be as wise as serpents and as harmless as doves. To be all things to all people is simply to remember that not all men have the same powers of digestion, and that it is not our business to nauseate anyone.

Above all things let us avoid the negative attitude. Our work should be constructive; not destructive. If we learn that someone believes firmly in the Immaculate Conception, instead of chasing him with the wholly unimportant fact that we do not (if we do not, and, as students of Theosophy, we should know that this dogma is the symbol of a fundamental truth)—let us realize that on this particular point our friend needs time in which to mature, but that on other points his mind may be looking for light, and that further acquaintance with him may reveal in just what connection we may be of service *to his soul.*

Let us remember finally, even in this matter of the Christian churches, that if we were truly to live the Christian life, in thought and deed, our very presence, without a word uttered, would be an inspiration and a help in the direction of that Catholic unity for which Mr. Smyth so earnestly pleads, and the manifestation of which, on a genuinely Catholic basis, would confer such incalculable benefits upon the world. Our silence, with the right life behind it, would speak more eloquently than many words, not only of Christianity, but of that ancient wisdom, a reminder of which was given us under the name of Theosophy.

E. T. H.

"To humble ourselves, to repent, to stand alert at the rumor of a Divine message, such acts as these lie within our own power; acts whereby we all can please God. And if nothing further become possible to us, then surely, even at such a point, we shall not miss a blessing."

CHRISTINA ROSSETTI.

NATURAL PSYCHICAL AND SPIRITUAL BODIES.

THE shortest of all the older Upanishads is the Mandukya. Yet in some ways it contains fuller and deeper teaching than any other of these wonderful treatises of the Mysteries. For the theme of the Mandukya is the four degrees of consciousness, the Natural, the Psychical, the Spiritual, and the Divine, which make up the whole range of life, both manifested and unmanifested. And, further, to systematize and condense the teaching, and to sum it up in a single word, the Mandukya Upanishad goes on to compare the four degrees of consciousness with the four divisions of the mystical syllable "OM," which is resolved into its elements, A, U, M, thus representing both the One, and its three lower degrees of manifestation.

On this marvelous little treatise, the condensed essence of the Mystery Teaching, a certain sage, Gaudapada by name, has written a poem. This poem is now translated, prefaced by the Mandukya Upanishad itself. Gaudapada, it would seem, belongs to the period immediately after the long life-time of Siddhartha the Compassionate, known to his devotees as Gautama Buddha, who was born at Kapilavastu five-and-twenty centuries ago. That the teachings of the Buddha were still recent, when Gaudapada wrote his poem, is shown by the way he discusses and controverts certain Nihilistic expressions of these teachings, in the latter part of his poem. The date of the work is further fixed in the period immediately after the Buddha, if the tradition of the Brahmans of Southern India be a true one, that Gaudapada is no other than Patanjali, author of the famed Yoga Sutras, and also of a learned work on Grammar. Whether we accept this tradition or no, and for my part I am inclined to believe it, we may say that the two works, the present poem and the Yoga Sutras, do fit wonderfully together, supplementing each other in a marvelous way.

And indeed it is largely the hope and expectation of translating the Yoga Sutras of Patanjali that have led me to the present work; for Patanjali plunges at once into the middle of the most practical psychology, assuming in his readers a knowledge of the spiritual philosophy of ancient India, which few modern readers, perhaps, possess. So that it is largely with the idea of supplying a philosophical and intellectual background for the Yoga Sutras of Patanjali, that I have decided to try to turn Gaudapada's poem into English. Its philosophical quality is excellent; its authority is universally accepted;

and it is by no means such difficult reading as the Yoga Sutras; in fact, there is not very much in Gaudapada's poem that requires a commentary. It was, seemingly, written as a popular work, to make more readily available the summed up wisdom of the Mandukya Upanishad.

Now a word as to the position of this poem, from another point of view. It stands between the Vedic works and the Sutras of Patanjali, in date, in content, and in purpose. The older Vedic works, including the Upanishads, had, as their purpose, a consecrated life, a life permeated with the active spirit of religion, in which every part of life, every thought, word and deed, should be done "as to the Lord." The life built up on this Vedic teaching, and followed by a very large part of the people of ancient India, is hardly to be excelled in the purity of its ideal, its fervor, its value as spiritual discipline, by any like culture in the world; and this searching, stringent, spiritual culture is taken for granted, in all philosophical works, such as the present.

That, therefore, is the background of the present poem: a thorough training in practical religion, covering every detail of life, and filled with the spirit of devotion to the Most High. And after this poem come the Yoga Sutras of Patanjali, the essence of practical transcendental psychology. This helps us to define the position and purpose of the poem itself.

When the whole nature has been thoroughly trained in practical religion, and enkindled with the spirit of devotion, the time is approaching when the higher degrees of consciousness may be practically explored. The first two of these higher degrees have recently been described by Sir Oliver Lodge as "the stratum of dream," and the "stratum of genius." The "strata of dream and genius," thus described, correspond exactly to the degrees of psychical and spiritual consciousness, of the present poem; and it is marvelous how close Sir Oliver Lodge comes, both in thought and in expression, to the ancient Oriental teaching, just as he does, in his view of "the One Life, manifesting itself in the lives"; a phrase which may be claimed either by Sir Oliver or by the authors of the Prashna Upanishad. There are further degrees of consciousness, at least suspected by Sir Oliver Lodge and his colleagues, and clearly defined in the Upanishads, and in poems like the present, which follow the wisdom of the Upanishads. And these, too, must in time be entered.

But before this practical transcendental psychology can be learned, there must come a thorough and searching training of the intellect, just as the moral nature has previously been trained by practical religion. For ancient India never made the mistake of imagining that a sound training of the intellect can precede, or dispense with,

a right moral training. And it is precisely to give this thorough intellectual training, built on the foundation of a consecrated religious life, that the present poem was written. It takes up, and develops, every faculty of the mind and understanding, and brings each faculty into unity with the intuitional and spiritual nature. In this way a quality of spiritual intellect is attained, which can hardly be equalled throughout the world; and the wisdom of India is perhaps most of all distinguished by this, that it adds to a perfectly religious and devoted spirit and an active spiritual will, an intellect, clear, crystalline, powerful, which grasps, and grasps successfully, the most difficult problems of thought. Such an intellect, instead of being a hindrance to spiritual attainment, may be a very powerful help; provided always it is realized that it should rest on a profoundly religious nature, and that it should be the stepping stone to practical experience of the higher degrees of consciousness, "the strata of dream and genius," and the further degrees that lie beyond; that it should stand between the devotion, let us say, of the Bhagavad Gita, and the practical transcendental psychology of such a book as the Yoga Sutras of Patanjali.

Now to turn to the poem itself. Though it is so lucid in form and style that it hardly needs a commentary, yet a very excellent commentary exists, by no less a teacher than the great Shankara himself. From this admirably conceived treatise, which is too voluminous to translate in full here, I may, perhaps, gather a few of the most interesting passages, beginning with what Shankara says, of the Mandukya Upanishad itself.

After a general introduction, Shankara proceeds to pick up difficult or technical points in the Upanishad, or in Gaudapada's poem. Thus the "sevenfold form" of the Natural Body consists of the head, the upper and lower trunk, and the arms and legs. It also refers to such characteristics as the seven plexuses. The "nineteen mouths" are the five powers of perception (what we call the five senses), the five powers of action, the five vital ethers, and the four mental powers: namely, manas, buddhi, chitta and ahankara, which we may translate emotion, intellect, imagination, and egoism. The Psychical Body is similarly formed.

Of the Psychical Consciousness, Shankara says: "The realm of the Psychical Self is dream-consciousness. In waking consciousness, with its several powers of perception, objects are perceived externally, though they are really due only to the play of Manas. Thereby impressions are imprinted on Manas. In this way Manas becomes like a canvas on which pictures are painted. Then, without external instruments, and through the action of Avidya and Kama (entranced desire), a condition similar to that of waking arises."

Of the condition of Dreamless Consciousness, Shankara writes:

"In the Spiritual Consciousness, the sense of separateness ceases. It is a pure, uniform, blissful Consciousness. The Spiritual Self knows both past and future, and is therefore fitly called all-knowing." Shankara then presses home what is said of the Fourth Consciousness, the Divine, and adds: "The Fourth is attained by merging the other three into it, each degree being merged in that which is above it." Thus the Natural Self will be merged in the Psychical Self; this will be merged in the Spiritual Self; and this finally in the Divine Self, in whom all worlds rest.

Shankara has certain quaint images to illustrate the power of Maya and its relation to the Real. A rope is lying on the ground, he says; a man, seeing it indistinctly, believes it to be a snake. So is the world of illusion perceived in the Real. But there is no snake there at all; so it cannot be said to have a beginning, nor can it be said to come to an end. It simply does not exist. So is it with the illusion of a world of pain, separate from the Divine. Again, the world-illusion is like the robber imagined by the belated wayfarer, who sees a post in the twilight. When he sees that it is really a post, and no robber, it cannot be said that the robber has come to an end. There simply was no robber. So also with the mirage, the lake fancied in the salt desert, which, in Sanskrit has the pretty name of "the thirst of the deer." The images of the sun in bubbles, the sparks of the fire, the spider spinning a web from his own entrails, are others of Shankara's similes.

One he uses, which has a special interest, in these days of "hypnotic suggestion;" "A juggler," he tells us, "throws the end of a rope into the sky, and climbing up the rope, disappears with all his trappings. Then his body falls piecemeal, as though cut up by a sword, and he again comes together in the sight of the onlookers, who do not pay heed to the real nature of the illusion. In exactly the same way, the conditions of waking, dream, dreamlessness, are like the rope thrown up by the juggler who appears to climb up the rope. The real cause of the illusion stands there, apart from both the rope and him who climbs up the rope, hid by the glamor he casts, invisible. So the Fourth Consciousness, the Divine, the transcendental reality, stands apart. Therefore those noble ones who seek Liberation pay heed to the Real only, and not to the illusion that is spread before them."

This is a very famous trick, which has delighted and astonished the men of many lands, through many centuries; but only in this treatise of the great Shankara, I think, is its true nature described. There are many more admirable and luminous things in Shankara's commentary, but the limitations of time and space, as he himself would say, preclude my quoting further.

MANDUKYA UPANISHAD.

"OM": This imperishable syllable is all that is. Its expansive expression is: What has been, What is, What shall be. All this is "OM." And whatever else there is, beyond the threefold division of Time, that, also, verily, is "OM." For all this is Brahma, the Eternal; and the Self, Atma, is the Eternal. And this Self stands in four worlds.

In the world of Waking Consciousness, Jagrat, objectively perceiving, of sevenfold form, with nineteen mouths—organs of sense and action—an enjoyer of gross matter, this is the Natural Self, Vaishvanara, the first measure or foot.

In the world of Dream Consciousness, Swapna, subjectively perceiving, of sevenfold form, with nineteen mouths—organs of sense and action—an enjoyer of finer matter, this is the Psychical Self, Taijasa, the second measure or foot.

Where, entered into rest, he desires no desire and beholds no dream, this is Dreamless Consciousness, Sushupti. Dreamless consciousness, unified, collective perception, verily, made of bliss, an enjoyer of bliss, perceiving through the heart, this is the Spiritual Self, Prajna, the third measure or foot. This is the All-lord, this is the all-knower, this is the Inner ruler, this is the womb of all, the forthcoming and indrawing of beings.

Neither subjectively perceiving, nor objectively perceiving, nor perceiving in both ways, neither collective perception, nor perception nor non-perception; unseen, not to be apprehended, not to be grasped, without sign of separation, unimaginable, unindicable, the essence of the consciousness of the Self, in which the manifest world ceases, full of peace, benign, secondless, this is held to be the Fourth Consciousness, this is the Self, Atma, this is the goal of wisdom.

This Self, Atma, corresponds according to syllables with the "OM" according to its measures. The measures are as the feet, and the feet are as the measures: A, U and M, to wit.

The Natural Self in Waking Consciousness, is the A, the first measure, so called from being the first, and from acquiring. He passes beyond all desires and becomes first, who thus knows.

The Psychical Self, in Dream Consciousness, is the U, the second measure, so called from its up-raising and uniting. He is upraised to the highest knowledge, and becomes united, nor in his family do knowers of the Eternal fail, who thus knows.

The Spiritual Self in Dreamless Consciousness, is the M, the third measure, so called because it measures all, or because all merges in it. He measures all, and in him all merges, who thus knows.

Without measure is the Fourth, not to be apprehended, wherein manifestation comes to rest, the benign, secondless. Thus the "Om" is as the Self, Atma. Through the Self, he enters the Self, who thus knows, who thus knows.

GAUDAPADA'S POEM ON THE MANDUKYA UPANISHAD.

I.

Objectively perceiving, wide-extending is the Natural Self; subjectively perceiving is the Psychical Self; collectively perceiving is the Spiritual Self; the One Self, verily, is thus manifested as three.

The Natural Self has its center in the right eye, and the mouth; the Psychical Self is centered in the mental and emotional nature; in the pure ether and in the heart dwells the Spiritual Self; thus it dwells in its vesture threefold.

The Natural Self is the enjoyer of gross matter; the Psychical Self is the enjoyer of finer matter; the Spiritual Self is the enjoyer of bliss. Learn thus the threefold division of feasts.

The gross gratifies the Natural Self; the finer gratifies the Psychical Self; but bliss delights the Spiritual Self. Know thus the threefold order of delights.

He who knows both what is enjoyed in the three dwellings of the Self, and also who is the enjoyer, he, indeed, even though enjoying, shall not be stained. (5)

The forth-coming of all beings from what has been before is certain; the One Life, the Spirit, causes each fragment of consciousness to be born.

Some who ponder on manifestation think that all comes forth by evolution; by others manifestation is deemed to be of the nature of dream or glamor.

Some think of manifestation that it is manifested through the mere will of the Lord. Those who believe in Time, think the evolution of beings comes through Time alone.

Some think all things were manifested for enjoyment; others that all was made for sport. But the universe is the very being of God; and what desire could there be in Him, who has attained all desires?

Master of the surcease of all pain, the Lord who passes not away, secondless, the God of all beings,—this is the Fourth degree of consciousness, the Divine. (10)

The bonds of cause and what is caused rule the Natural and Psychical Selves. The Spiritual Self is bound by cause; but these two rule not in the Fourth degree of consciousness, the Divine.

The Spiritual Self perceives not beings divided into Self and Others, nor divided into the real and the inverted image of reality. The Fourth degree of consciousness, the Divine, forever beholds the All.

The Spiritual Self and the Divine Self have this in common, that neither perceives duality. The seed of the illusion of separateness dwells in the Spiritual Self, but no longer exists in the Divine.

Dream-forms and the illusion of separateness condition both the Natural and the Psychical Selves; the Spiritual Self has the seed of separateness without the forms of dream; but those who are established in the Fourth degree of consciousness, the Divine, perceive neither the illusion of separateness nor the forms of dream.

Through the forms of dream, things are seen as other than they are; through the illusion of separateness, one knows not the Real. When these two inversions of perception are overcome, then one enters the Fourth degree of consciousness, the Divine. (15)

When the individual Life is awakened from the dream of beginningless world-glamor, then the unborn, undeluded, undreaming, secondless Divine is known.

If the manifest world had real being, it should pass away in time. But this duality is sheer illusion; transcendental being is one and secondless.

If the world were built up by anyone, that building should pass away in time. This expression of duality lasts only while instruction lasts; when the truth is known, duality comes to an end.

The Natural Self and the letter A have this in common, that they stand at the beginning; they have also in common the power of acquiring.

The Psychical Self and the letter U have in common the power of up-raising; they are also brought together by having the power of uniting. (20)

The Spiritual Self is connected with the letter M through the power of measuring; through the power of merging, it is also united with it.

He who knows certainly that which is the quality in common, in the three dwellings of the Self, he is to be honored of all beings; he is to be praised as a perfect seer.

The letter A leads to the Natural Self; the letter U leads to the Psychical Self; the letter M again to the Spiritual Self; there is no going in that which is without measure.

The "OM" should be known as according with the four realms of consciousness; for without doubt these four realms correspond to the measures of "OM." When one has understood the "OM" as

according with the realms of consciousness, thought need go no further.

Let him bring his consciousness to union in the sacred syllable "OM"; for the "OM" is the fearless Eternal. He who is ever united in the "OM" sees no fear anywhere. (25)

The "OM" is the manifest Eternal, and the unmanifest Eternal also. The "OM" has nought before it, nought within it, nought without it, it passes not away.

For the "OM" is the beginning of all things, it is likewise the middle and the end. Knowing thus the "OM," he straightway enters that Supreme.

Let him know the "OM" as the Master, dwelling in the heart of every being. Understanding the "OM" as the all-embracing, the wise man sorrows no more.

By whom the "OM," the measureless, the immeasurable, the surcease of duality, the benign, is rightly known, he indeed, and no other, is the silent seer.

II.

The wise have declared that all forms seen in dream are unsubstantial; because they are subjective, and not formed of gross matter.

One does not actually go to the places he beholds in dream, for the time is too short; and on awaking, he does not find himself in the place he was dreaming of.

The Scripture also declares that chariots and horses seen in dream are unreal, as logic has shown. Therefore it is proven that things seen in dreams are unsubstantial.

It is taught that all things separate from the Self, though seen in waking life, are as unreal as things seen in dream. They are distinguished from these only because dreams are subjective, and of finer stuff.

The sages have declared that things seen in dream and waking are equally unreal, because both are separate from the Self, and nought but the Self is real. (5)

That which is nothing in the beginning, and nothing at the end, is likewise nothing in the middle. Separate things are like the mirage, though they are viewed as real, not as mirage.

The efficiency of these things ceases in dream; therefore, as they have both beginning and end, they are declared to be unreal.

That dream-scenes appear in unprecedented forms, is due only to the character of him who is in the dream-condition; just as the unprecedented scenes of the heaven-world arise from the character of those in the heaven-world. He who goes there, views these things

and understands them, just as one well-taught here understands what he views.

In the dream-condition, also, that which is perceived subjectively is recognised as unreal, but that which appears objectively is held to be real; yet both are equally illusory.

So in the waking condition, what is perceived subjectively is recognised as unreal, but what is grasped objectively is held to be real; yet it is fitting to hold both equally illusory. (10)

If in both these conditions, we admit the illusory nature of all things seen as separate, who is it that thinks them separate? Who is the creator of these forms?

The Self, Atma, of Himself makes Himself appear in these forms, as a God, by his magical power of glamor. It is He who thinks these forms separate from Himself. This is the certain teaching of the Vedanta.

He as Lord moulds the various forms that are ranged in subjective consciousness; it is He also who builds up the forms that are set in external consciousness.

The forms that exist only in the time that we are conscious of them in thought, and the forms that appear externally at two different times, are all equally built up by imagination; they are of different degrees, but not otherwise different.

Subjective forms which are not outwardly manifested, and things which are clearly seen as external, are all alike built by the imagination; the only difference between them is the difference of the powers which perceive them. (15)

The Self, Atma, first forms the Individual Life, Jiva; thereafter the Self shapes beings of varied form, both those which are external, and those which are in self-consciousness. According to the inherent knowledge of the Individual Life, so is its memory.

As the rope, which cannot be perceived distinctly in the dark, is changed by imagination into various forms, such as a serpent, or a streak of water, so is the Self, Atma, changed by imagination into various forms.

As the imagined form vanishes when the rope is distinctly seen, and it is perceived that there is the rope, and nothing else, so is the clear perception of the Self, Atma.

The Self is imagined to take the forms of the life-breaths and numberless other forms; this is the magical glamor of the God, whereby Himself is concealed from view.

Those who believe in the Life see Him as Life; those who believe in the elements see Him as the elements; those who believe in the Nature-powers see Him as the Nature-powers; those who believe in the forms of matter, see Him as the forms of matter. (20)

Those who see the four degrees of consciousness, perceive Him as the four stages of consciousness; those who believe in objects, see Him as objects; those who believe in worlds, see Him as worlds; those who believe in Gods, see Him as the Gods.

Those who believe in the Scriptures, the Vedas, see Him in the Scriptures; those who believe in sacrifices, see Him in sacrifices; those who think of the consciousness which enjoys, see Him as the enjoying consciousness; those who think of what is enjoyed, see Him as what is enjoyed.

Those whose thought is set on the subtile, see Him as the subtile; those whose thoughts are set on the gross, see Him as the gross; those who think of the formed, see Him in the formed; those who think of the formless, see Him in the formless.

Those who think of Time, see Him as Time; those who think of space, see Him in space; those who are set on words, think of Him as words; those who dwell on the worlds, think of Him as the worlds.

Those who dwell on emotion, think of Him as emotion; those who dwell on pure thought, think of Him as pure thought; those who dwell in imagination, think of Him as imagination; those who dwell in law, think of Him as Law; those who disregard law, think of Him as above law. (25)

Some see Him as the five-and-twenty powers, others as the six-and-twenty; others as one-and-thirty; yet others as innumerable.

Those who think of the realms of life, declare Him to be the regions of life; those who think of the stages of development, see Him as the stages of development; those who think of difference of sex, think of Him as feminine, masculine, neuter; others think of Him as the Higher and the Lower.

Those who believe in evolution, think of Him as evolution; those who believe in involution, think of Him as involution; those who believe the world is stationary, think of Him as stationary. Thus all ever perceive Him, each after his own thought.

In whatever form He may appear to anyone, that form each beholds; He protects him, becoming that form; and he who thinks on Him under that form, enters into Him.

He, who is not divided, appears divided through these various forms; he who knows this truly, may without fear imagine Him in any form. (30)

As a dream or an illusion of glamor, or as fairy-city seen in the air, such is all this world declared to be, by the seers, in the Vedanta teachings.

There is no coming to an end, there is no manifestation, there is none bound, there is none seeking to attain, there is none seeking freedom, there is none freed, this is the transcendental, the final truth.

By Him, though ever One, this is imagined in unreal forms; the forms are all produced by the One; therefore Oneness is the blessed state.

These varied forms are not of the same nature as the Self, nor are they of independent nature; they have no being either separate from the Self, or not separate from the Self; thus have the knowers of the Real perceived.

By those from whom passion and fear and wrath are gone, the Masters of silence, who have crossed to the farther shore of the Vedas, is this Unchanging One beheld, in whom the worlds come to surcease, who is secondless. (35)

Therefore, knowing Him thus, let him fix his memory on the Secondless One; gaining the Secondless One, let him walk the world as though it were inert.

Let him who has conquered himself be above praise, seeking no adoration, ceasing from offerings to spirits; though amid the mutable, yet dwelling in the immutable; meeting the events of life as they come.

Seeing the reality beneath self-consciousness, and seeing also the reality beneath external things, let him become the reality, finding his pleasure-ground therein, never falling below the Real.

CHARLES JOHNSTON.

(To be concluded.)

"You have three great foes, Hurry, Flurry, Worry. Hurry breeds slackness; it destroys interior rest. Flurry breeds uncertainty; it destroys recollection. Worry breeds doubt, fear and the dark broods which are destructive of detachment. These three foes must be put aside before any real or deep degree of Silence can be felt. That Silence is the mother of all spiritual accomplishment. These three foes stand between you and the Will of the Master. What shall you do?"

BOOK OF ITEMS.

AN INDIAN LEGEND.

ONCE upon a time, in the long, long ago, a group of red men, not more than two-score in number, were gathered in council in the crevice of a great mountain. They were a mean company, thin, ill-kept and dejected, and upon each countenance was branded the sure sign of cowardice—a hunted and despairing look. The matter under consideration was to them a most vital one; in fact, it was a matter of the life or death of their tribe. While they thus sat in council an old man of their number recited the history of the tribe.

In the years gone by there had come upon them strange and disastrous reverses. From being a great and mighty nation of warriors and hunters they had dwindled in strength and numbers until this mere handful of starved men with a few women and children, in a like condition, were all that were left. First had come their enemies, like a hateful whirlwind, who conquered them in battle and took away their slaves and their goods. Then the hot winds blasted their corn and drove the game from their lands, and this was followed by a dreadful disease which felled their brothers as the wind snaps the dry wands of the swamp-cane.

In vain had they called upon their Tribal Spirit. The ghost of the great warrior who had founded their nation no longer poured his strength into the men nor stamped his beauty upon the brows of their children. In the song-history of the tribe this Spirit had come among them three times at certain periods measured by the moon. Once he came as a giant deer when the herds were almost extinct and a new thrill of life shot through the tough-meated herds, and the land became filled with fat, healthy creatures. Again he came as a great sturgeon, and the nearly deserted river was filled with leaping, glistening fishes. The third time he had come as a tall stalk of corn and the harvests became fuller, so that the little ears, which had been gathered with so much care, were left for the birds' feasting and a new note of joy swelled throughout the land. Thus, with every coming of the Tribal Spirit, came also a great benefit, and now, the moon gave the signs that the spirit was due to return again to them. All this, and more, the old man told and then he spoke of the new fear that had fastened upon them.

For some days there had come among them a giant bear who seized and carried off one of their number at each appearance. This day a man, another day a woman and still another a child. What could be done to defend the tribe against the visits of the great bear? They were weak of arm, too weak to fight the marauder. Their

weapons were gone—lost and broken, and they could not fight the bear. They were hemmed in between two fears, the hostile tribes of the valleys and the great bear of the mountain. To leave their present refuge would insure them death at the hands of their enemies; to stay meant that they would all become food for the bear!

Even as the old man spoke the great bear came upon them. A loud wail of lamentation arose from their throats as the huge animal seized a young man and began to drag him away. The horror that showed in the victim's eyes quickly changed to a look of desperation. He valiantly grasped a large, sharp stone and with a fierce cry, the old tribal war-cry so long dead on the lips of his fathers, he fell upon the bear and beat its head with the stone. The bear fought with all the power of its strength, but it seemed as though all the craft and all the might had returned to the tribe and centred in the young brave. Every stroke of the stone fell with a renewed violence upon the shaggy head, until finally the thick skull was cloven and the bear lay dead at the feet of the young man.

Then there arose from the body of the dead bear the form of a mighty warrior. First it came as a cloud rift with streaks of sunlight. Then it gathered as a tall column enclosing a bright flame. And then it took form and a shout of joy arose, for they recognized the great Tribal Spirit that was to come!

Then the spirit spoke to them, saying: "My children, I have been always with you, but you knew me not. In the hunt I have lived in your eyes and ears, but you neither saw nor heard me. When your foes assailed you I dwelt in your heads and arms, but the doors of your hearts were closed to me, and how in battle could you expect success unless you knew me? Thus, lacking me you lacked the finest quality of the heart, and who among you, needing this quality, is fitted to live? Thrice I returned to you with gifts, but you remembered me not. At last I come to you with the greatest gift of all. It is myself. Coming as a bear to destroy you I gave to the young man the power to slay the slayer, for the door of his heart opened unto me at the supreme moment and I entered therein. Henceforth know me in your hearts—for the finest quality of the heart is—courage." Thus saying the Tribal Spirit melted away as a form but entered as a quality into their hearts, and this quality shone in their eyes, changed to music the noise of their tongues and ran like a living fire in their veins. So they won back their lands and became again a great tribe! And in the crevice in the mountains, where they sat that day in council, they raised a totem, a pole graven with the picture of a great bear, a sharp stone and a young man; and all other tribes respected this totem, for it was raised to "the finest quality of the heart"—the *courage* of the spirit of man.

FRANK A. BRUCE.

THE ELDER BROTHERS.

AT the time of the publication of Mr. Sinnett's *Occult World* in 1883, attention was once more forcibly directed to the existence of a body of men who were possessed of supernormal knowledge. Among them were numbered those who had given to Mr. Sinnett the information which he embodied in the *Occult World* and *Esoteric Buddhism,* and who had originated the Theosophical Movement, within which the Theosophical Society was founded by Madame Blavatsky, under the direction of these Elder Brethren. To the Eastern World the existence of such a body of men was and is familiar. In all the sacred writings of the East, the mention of the Rishis, Sages, Mahatmas, Gurus—call them by what name you will—is an integral part. It is a part of the everyday life of Oriental nations and in this particular Mr. Sinnett's books occasioned no surprise. In another direction there was surprise—namely, that these Great Souls should condescend to manifest to the despised "Western Outcasts" the existence of their carefully guarded powers and secrets.

So guarded were they (in the higher interests of mankind), that those who had best reason to know the truth, derided Madame Blavatsky, Mr. Sinnett and his informants, on the ground that such spiritual beings would never have condescended to exercise these powers for such trivial ends. But though ridicule was cast from every direction—on the one hand by those who knew of the existence of the Elder Brethren, but wished *jealously* to guard the fact as a profound secret peculiar to their own religious pride: and on the other, by those whose eyes and hearts were closed by a dense material life—there were many to whom the news of the existence of such beings came as a trumpet-call or as the assurance they wanted and the crown of logical thought. It was as if Moses had once more held up the brazen serpent of eternity to the plague-stricken wanderers in the desert of life.

What, then, are the Elder Brethren? Literally, they are those who have been human beings—men like ourselves—who have trodden the path of purification and discipline; who by faith and patience have been made strong and in the strength of their love for others have attained to Wisdom and Liberation; those who in their Wisdom and loving Compassion—have made their sacrifice at every stage of the road. The course of evolution is the drama of the Soul, and the Elder Brethren are the leaders of that stage of the world in which men and women are the actors. In that drama of the Soul we all

play our parts; parts in which we are gradually gaining our experience—the aim being to represent the Soul and its action in the most fitting manner; and thus there are all degrees of wisdom and power from the mere tyro up to the veteran, from the human neophyte to the divine Initiate into the mysteries of life and being.

The Elder Brethren are those who have progressed in the conscious evolution of the Soul, attaining to Wisdom and realizing in themselves that to which they attain. Thus elevating themselves they draw all others up towards them and so guard the destiny of the human race. They watch over their younger brethren, preserve the knowledge gained through æons of trial and experience and lead and educate all who will dare, towards the great truths concerning the destiny of the Soul. Units themselves, in a unity of purpose (viz: in the manifestation of the Soul) they form one body—a collective, organized body of human and divine Wisdom. They are the ministers of Nature's laws, and are as the Messengers and Angels of God.

This collective, highly organized body is known as the Great Lodge, and it includes all others of whatever degree and operation, working under the law of Unity, Love and Compassion.

It may be and is objected that, if such Great Souls exist, why do they not come forward and demonstrate their existence and work? The reply is that they do so; but as invariably are despised and rejected of men and derided as impostors. Still, they come forward when the cyclic time is right and when the need for their action is present. The need of men calls them to raise the standard of virtue and to arouse again in those who have forgotten the sense of the existence and import of the Soul.

For the most part, all over the world, a materialistic civilization had arisen which denied the existence of the nature and life of the Soul. Hence there had been reaction both towards illogical dogmatism and away from it; thus the investigation of such subjects as the life of the Soul was derided and no one believed in the possibility of such powers as the Elder Brethren possess. But the needs of the people called them forth and in the cyclic time the Theosophical Movement was again put forward. If we review the history of the last thirty-five years we shall see in literature, in science and in religion the influence which that Movement has had in the West. We see how the work of Madame Blavatsky and others led to the investigation of the psychic powers latent in man, to the unfolding of the finer forces in nature and man; to the revival of the religious forces; and, distorted though these activities are still, to the unfoldment of a greater emphasis upon the life of the Soul.

The Elder Brethren do come forth from their seclusion, some being rulers of men, some teachers, a few great philosophers, while

others remain entirely unknown save to the most advanced in the Lodge. But all work for humanity in their own degree and place; all work for the Soul on planes of consciousness where their labour is as necessary for the real life of humanity as is that of the humblest tiller of the soil of the earth.

They are the "bearers of the Flame of Truth" across the ages. They investigate all things and beings; they know what Man is in his inner nature and they know his destiny, guiding that destiny under the Great Law. They have mastered the mysteries of sound and colour and of the forces which bind together the material objects of our knowledge; they know what lies behind the Screen of Nature; they know and watch the cycles of time and the rise and fall of the nations, and stand securely upon the pinnacle of Soul.

In those cycles of time and among those nations these Elder Brethren, these Masters of Wisdom, have been called Initiates, Adepts, Hierophants, Prophets, Wise Men and many other names. The older mysteries and the oldest books are continually referring to them. They have always existed and they exist to-day. They exist as a necessity of evolution, for they are the culmination throughout the ages of the continual cultivation and growth of the immortal soul. They represent the Soul in its flower. Also they have with them their younger brethren, their companions and their agents in the world. In the "undying East," they move and are known among men where the conditions of life permit them to be known. Now and again their agents appear among Western nations where the names of St. Germain, Paracelsus, St. Martin, H. P. Blavatsky and others are held in derision save by those who know. Of them were Solon, Plato, Jamblichus, Plotinus, Behmen and many a noble name. The mystical movements in the churches, the neo-platonists, with the mystical orders of knighthood, carry us back to the Grecian philosophers and through these and other Theosophical Movements beyond the Avatar of Jesus, the Christ, to that of the Buddha; and so on to more remote ages which we cannot scan but where the work of the great Lodge was yet more manifest because of the belief of mankind.

A recent writer in the THEOSOPHICAL QUARTERLY for January, 1907, has said:

"We are taught that once every hundred years the Lodge renews its periodical effort to impress these truths upon the mind of man. Agents of the Lodge thoroughly acquainted with the philosophy come forward to teach whatever modification of it is best suited to the times, and to us it would be astonishing if history did not show these traces, instead of its being remarkable to find them, and necessary to show their connection, one with the other. . . . It must not be supposed that these references to the activities of the Lodge, and the ability to trace certain similarities

to Theosophy in different centuries, imply the belief that the efforts of the Lodge always take the form of teaching a philosophy in the world like Theosophy. Indeed we know that this is not the case. We know that at the end of the eighteenth century, they tried to use the Masonic Fraternity and to imbue it with such elevated and spiritual elements as would make it a power for good . . . but for the present, all we need to do is to point out that this effort which the Lodge makes has a character which is determined by time and circumstance, and that many of the Movements in previous centuries may be unrecognizable as such, so far as any similarity to Theosophy is concerned."

Some authors of Movements which have a close similarity to our own eastern teaching and some followers equally imbued with the same, who have taken up the various cyclic movements in this direction, have been given as: The Cathari or Albigenses, in the twelfth century; Peter Waldo of Lyons (1173-1174) began his mission and founded a school or order, The Poor Men of Lyons; Nicolas of Basle was another, and John Tauler; Michael de Molinos, whose spritual writings were first published in 1675. The heretic, John Wyclif, and the martyr, John Huss, show marked traces in their writings of the influence of the movement in the twelfth century. Still other followers and mystics are Suso, John van Ruysbroek, Henry de Kalcar, Gerard Groot, Thomas a Kempis. St. John of the Cross and Saint Theresa were leaders of another such mystical movement. Of greater names, Adepts and Initiates, Madame Blavatsky has written of Orpheus, Pythagoras, Plato, Confucius, Buddha, Jesus, Apolonius of Tyana, Ammonius Saccas, Abraham, Peter, Paul, Simon, and St. John of the Apocalypse. In the century previous to our own just closed, we have Louis Claude de St. Martin, the "unknown philosopher," with the initiators of Masonry, St. Germain and Cagliostro.

They do their work and they do not ask ordinary men and women for their belief—it is not necessary for the work of the Elder Brethren. As a mere detail of work in the world of men, we ourselves do not ask our helpers to show their credentials at every stage. And the Elder Brethren have not put forward any claims. Some of us, who believe in their existence, have put forward claims but not under their authority or at their request.

Thus the existence of the Elder Brethren is a fact to a very large number of men. It is as much a fact as that the sun's rays shine on the earth and, to them, an equally beneficent fact. Those who have undergone the necessary training can recognize the fact in much the same way that an expert in art can recognize the picture of a given Master among painters or as a chemist recognizes a chemical product, because he has the necessary training and experience to do so. In the same way those who have undergone the experience and training may recognize the light of the Soul in those who have trodden the path of purification

and discipline before them. That is—as a rule—the only direct proof. The Elder Brethren are those who in all degrees of knowledge have mastered the wisdom of the Soul. Therefore only those who have similar knowledge can recognize its possession by another. And the old reply can be made to those who deride: Seek and ye shall find: do the work and ye shall know of the doctrine: live the life of the Soul and ye shall recognize your companions and leaders. For so the law always ran and shall run.

The Elder Brethren stand to humanity as its leaders and protectors. They form its crown and flower; they protect its further promise. They are a logical necessity of Evolution; still more are they evidence of the possibility of escape from the toils of this mortal life, into wider and ever widening forms of life. They stand there ready to show us the road to the true immortal life where our eyes shall no longer be blinded and where life is no longer pain but a song of joy; where the restless fever of this life as we know it, is exchanged for a wider and more intense activity—an activity which forms a peace beyond all our present understanding, because it is that of the Divine Soul.

This is the promise of immortality and to this promise the Elder Brethren stand forever as witnesses.

ARCHIBALD KEIGHTLEY.

It may well be that there are mighty spiritual beings in existence, as much in advance of us, in the present state of development, *as we are of the least and lowliest of the "beasts that perish" and it may well be that these lowest personalities play a vital part, undreamed of and unimaginable by us, in the direction of the affairs of the Universe. But they do. So (we may rest assured), as children of Nature; and the laws that they administer and obey are to the full as natural as those under which we live.*—From THE CREED OF CHRIST.

THE RELIGION OF THE WILL.*

THE WILL IN THE SOUL.

I. Mind.

UP to this point, we have dealt chiefly with the bodily life of man, that part of his life which, to a certain degree, he shares with the animals. We have spoken of the Search for Food, through which divine Hunger, most creative and beneficient of the terrestrial powers, has raised up form after form, in a continually advancing scale. We have seen that, impelled by the search for food, any species would, if unopposed, cover the whole earth, and thus conquer space. And we have further studied the second great primal power, that of Race Continuity, whether sexless or later developed into sex; and we have seen that, impelled by this power, any species will tend to perpetuate itself through the ages, and thus conquer time. So much man has in common with the animals.

But even within the limits of these two animal activities, we found that certain marked differences distinguish man from the animals. Whereas, in the search for food, the animals eat to live, man, to a large degree, lives to eat. That is, the animal, such as a cow, eats grass tranquilly day after day, with perfect toleration of its monotonous diet. But man, who has acquired the perfectly new faculty of eating for eating's sake, is for ever seeking new and strange foods, many of which radically disagree with him. If we include potables among foods, man is also disposed to drink things that, far from building up tissue and strengthening him, in reality injure him, and produce temporary or permanent morbid conditions. If we saw a cow which persisted in eating some of the poisonous mushrooms, in spite of spasms, or just for the sake of the spasms, we should hold it to be a pretty worthless kind of cow. Yet the cow's owner is perpetually doing just that sort of thing. What the cow thinks of him, we know not. But one has occasionally seen a faithful dog piloting a drunken master homeward.

When we came to sex, we found very striking differences of the same sort distinguishing animal man from the natural animals. In these, we found a pairing time, for a brief period every year. We found fertile union, followed by the birth of offspring; the whole process being purely for the continuance of the race. And we further found that race continuance was a far more venerable institution than sex union; that mutual aid for the care of the young had existed for ages before sex

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union came into being, and still exists without sex union in many realms of animal life. But the distinctive thing about man, and we must be candid in our statement of it, however little it is to our credit, we found to be the fact that man has learned to pervert sex from its primary purpose of race continuance, to the secondary purpose of self-indulgence, which bears as little relation to its real purpose as the drinking of absinthe does, to the satisfaction of natural thirst. More than that, we saw that, while there is a pairing time for all animals in nature, outside of which they are practically sexless, there is no such limitation for man, who is possessed by the sense of sex all the year round, and who has found many ways to defeat nature, to the ends of self-indulgence. We recapitulate these facts here, not only because of their great moral importance, but even more for their scientific value, as they point the way to certain most important laws, to which we shall presently draw attention.

Thirdly, we found that, as compared with the natural animals, man has one marvelous faculty: the creative will, in virtue of which he has superposed on the natural world of plants and animals a secondary, non-natural world of plants and animals, which have entirely new characteristics, and many of which nature has never produced, and could never produce.

In these three ways, man has asserted his free will; his power to violate and to transcend the normal laws of nature. Even in his sin and shame he has shown that he possesses a certain divinity. It is in this direction that our further investigations will lead. We shall try to discover the means whereby man thus violates and transcends nature; the laws under which this is possible; and the realms in which these laws are operative. This will bring us to the consideration of The Will in the Soul.

Exactly what we mean by Soul, will presently become apparent. Let us anticipate fuller definition, by saying that we use it in something the same way as St. Paul, as the middle term, in the trinity of Body, Soul, and Spirit. Perhaps it would be wiser to use the Greek word, Psyche, but that might seem pedantic; and at the risk of some slight initial confusion, we shall use the good old English word, Soul.

Naturalists and philosophers have sought to draw a line of demarcation between man and the animals, by saying that man is the only creature that builds fires and cooks his food, or that man is the only creature that wears clothes, and so on. Alfred Russel Wallace, in one of his early essays, made the remarkable point, that man is the only creature which produces and perpetuates characteristics unfavorable in the struggle for existence, and that, therefore, some new factor must enter into the making of man.

I am going to try to draw an entirely new line of demarcation

between man and the animals; the principle of distinction being that man can not only perceive mind-images, as actual, visible objects, but that he can further bring his creative will to bear on them, with marvelous results. I believe the real difference between man and the animals, is, that man has his consciousness on a different plane, a higher plane, and that this plane is, primarily, the plane of mind-images. Let me try to make my meaning perfectly clear.

You are looking at this printed page. Shut your eyes for a moment, and think of the page you have just been looking at. You can see it once more, though indistinctly, in your mind. That picture of the page is what I mean by a mind-image. Think of a landscape you have loved; think of the face of some friend of years ago; think of the dark, thundering surges of the tumultuous sea. In each case, you call up the mind-image; and it lies for a moment in full view of your consciousness, just as a picture is cast on the screen by a magic lantern. We have mind-images for each of the senses; or rather, mind-images may repeat the impressions of each or all of the senses. For example, a musician with a good musical memory can call up the melody and harmony, note by note and chord by chord, of a long piece of music. If he has also the skill of the fingers, he can then turn the mind-images back into audible sounds, on the piano or organ. So one with a good picture-memory can call up, with perfect accuracy of detail, any scene or face he has carefully watched; and, if he also has skill of hand, he can further put that scene down on paper, with a brush and colors, and make it almost live and breathe. The Japanese artists of the better sort paint almost wholly from mind-images. Hence the perfect grace, life and vividness of their pictures of birds and flowers. There are mind-images of many kinds; but, for convenience sake, I shall speak chiefly of the images of things seen.

First of all, as to the location of these mind-images; where are they? There is a school of psychology, which holds that they are in the substance of the brain. It should rather be called a school of mythology; for the supposition that they are in the brain is pure myth-making. No one has ever seen them there, and I am perfectly certain that no one ever will. But seriously, the supposition that the mind-images are in the brain, leads to an endless chain of difficulties. If the images are in the brain, are they all in one part of the brain, or are they distributed all through its substance? When we call up mind-images, they all seem to us to be in nearly the same place; in a field, comparable, if you will, to the field of a telescope, and directly before the conscious perceiver in the mind. But if the mind images are in the brain, where is the conscious perceiver, before whom they appear? Is the consciousness of "I, the perceiver," at one point in the brain? or is it distributed through the whole substance of the brain? If the consciousness is distributed

throughout the brain, how is it that we have always the same sense of the perceiver, in the same place, and with the mind images immediately before it? If it be, on the contrary, all at one point in the brain, what is that point? And how are the infinitely varied mind-images brought directly before it, every time we call anything to mind?

The truth is, that this brain-psychology is pure myth-making. No one has ever seen mind-images in the substance of the brain, or anything remotely resembling them. What we really do know, is that we are conscious of a perceiving power, or rather of a perceiving self, and that before this self mind-images can be brought, by an act of will-power, and viewed as pictures are viewed on a lantern-screen. That much we do know. Anything more is sheer fancy and make-believe. Nor has this brain-psychology even the merit of novelty. It is at least as old as Macbeth, who said:

". . . The times have been,
"That, when the brains were out, the man would die."

But good Macbeth found his psychology shattered on the rock of psychical research; and just the same will happen to the brain-psychologists of our time. For psychical research will show, has indeed shown already, that the consciousness may be exercised in its fullness, with powers of perception and volition, where the brain is not at all; where it is evidently lodged in one of the finer bodies, the astral body or the psychical body, which are forcing themselves upon our science, just as the ghost of Banquo forced itself upon the unwilling Macbeth.

But this is not a treatise on psychical science, so this side of the matter must not tempt us farther. For our purpose, it is quite enough to stick to the facts which anybody can observe, at a moment's notice: that we have a perceiving self; and that the mind-images come up before this perceiving self, either by chance, as it would seem, or by a conscious effort of will; just as these pages may open in my hand by chance, or I may open them, by an act of will, at the particular page I wish to read.

It is precisely the region of these mind-images which we shall now try to explore. And to begin with, let us carefully note the fact, for hard fact it is, that we can call up any mind-image at will, say, a house, or a horse, or a tree, or a cloud; and, what is even more remarkable, we can hold these mind-images in the field of view, and make them do things. We can make the horse rear and stand on his hindlegs; we can even make him stand on his head, or take wings, and fly. We can make the house anything from a cottage to a castle, from a log-cabin to a sky-scraper; and we can make it grow as we watch; we can, indeed, build castles in the air. As for the tree, we can make it a palm, or an oak, or an orange-tree; and if the latter, we can make it bloom, and bear ripe fruit, within a moment; indeed, we can make it emulate the marvelous tree of the

Apocalypse, which bare twelve manner of fruit every year; but we, in our minds, can perform the year's miracle in a moment. Now without wishing to nag the brain-psychologists, I should like to ask, purely from love of knowledge, what they think goes on, when we do wondrous works like this, in our minds? What a whirl the brain-stuff must be in. It makes one's head ache, even to think of it. What takes place in the brain, when I recall, let us say, the Sanskrit word for skull, *kapala,* akin to the Greek *kephale*? Have I a Sanskrit dictionary in my brain? And if so, whereabouts? And a Shakespeare glossary, and ever so many more? I should like to see even the smallest trace of any one of them, in a solar microscope, or by any other method.

But if we take the matter naturally, and as we actually know it, and speak of what we can verify, the mind-images, then the thing becomes perfectly simple. I have the perceiving consciousness, before which I can call up mind-images, at will; or, when my will is relaxed, they come up of themselves; but there they are, in the field of the mind, and I can take them there, and move them about, and build them up one on another, and pull them to pieces, handling them without hands, and moulding them to my will. But the brain-psychologists deny the will, as a real thing? Well, what is the value of a system, which is directly contrary to all human experience? It is just like denying that I can lift the book off the table, whereas I know perfectly well that I can lift it or leave it, just as I will. The proof of it is the doing of it; and the will in action vindicates itself, in spite of all the psychologists who may have befuddled their heads, and who would fain render us the like service. One man of genius among the psychologists has expressed the truth: the brain has a transmissive power; it transmits the impulses of the Life, which is beyond the brain.

But let me get back from brain-mythology to the safe ground of fact. The mind-images come up before the field of my consciousness. I can call them up, and send them away again, calling up others, to take their place. This is, of course, memory; and memory is always more or less under the control of the will. But the clearness of memory depends on something else, that has gone before. It depends on clearness of impression, and this on clearness of observation, and this again on attention. If we are reading a sentence, we can either fix the mind on it, or let the mind pass over it floatingly, vaguely. In the former case, we can easily remember it; in the latter, we shall hardly remember it at all. And to do the one or the other, lies wholly within our wills. For example, I begin to read a page. Then I overhear part of a conversation in the next room. If it interests me, and I turn my real attention in that direction, I may continue to read the page word for word, and at the end I shall know nothing at all of it, but shall have a pretty clear view of what my neighbors in the next room have been talking about.

But at the beginning, I could perfectly well have left my neighbors to settle their own differences, and have turned my full attention to my page. In that case, I should have taken it in, and should know what it was about, when I came to the end of it. And it is a matter of universal experience, that we can control our attention perfectly, if we please; can turn it this way or that, as one turns a searchlight; can fix it on this subject or that, bringing it to a focus, or leaving it vague, just as we can focus our eye-sight on things on the material plane. Therefore the exercise of will-power in the field of the mind is a matter of common knowledge, all doubts of brain-psychologists to the contrary notwithstanding. Indeed, these very doubts are a proof of our freedom of will, for the mind can just as well conjure up chimeras, as visions of beauty; and much that has passed for philosophy, and theology too, for the matter of that, is simply a hunting ground of chimeras, in the wide field of the mind. The mind in its play is elastic enough to find room for the predestination of a Calvin, or the determinism of a brain-psychologist, just as, in by-gone days, it found room for the serpent-haired Medusa, or three-headed Cerberus, or the blind fury with the abhorred shears. Our wills are absolute, in the region of mind-images. We can build what we will, and can then, like Setebos in Browning's poem, pull the whole down again, just because we will it, from sheer caprice.

So that we have these facts: By an effort of attention, I can gain a clear and piercing view of any object. I can, at the same moment, paint a mind-picture of the same object, whose clearness will depend accurately on the force with which I choose to exert my power of attention. And, thirdly, I can at any later time, call up this mind-picture, and look at it. Such is the wonderful power of memory, as we actually use it. And I believe that memory depends, point by point, on the deliberately exerted effort of attention, and that it is not automatic at all; just as our walking depends on the incessant exercise of attention, and is not automatic; as anyone who is walking upstairs may convince himself, if the light is suddenly turned off. We hardly realize how much the feet depend on the ceaseless vigilance of the eyes, and how much the eyes depend on the ceaseless vigilance of the mind, the consciously exerted act of attention.

So much for memory, which is the basis of so very much of our mental life. Now let us turn to another faculty, even more wonderful. Let us begin by a simple illustration. Think of a red apple, resting, let us say, on a white table-cloth, a fine, plump, crimson apple, such as they grow out in Oregon. Now think of a green apple, a Rhode Island Greening, if you wish; very good and sweet, and daintily flavored. Now set beside it, on the white table-cloth, a yellow apple, a Reinette du Canada, for example, bright yellow when it is ripe. Now add a russet apple, brown, sweet, nutty in flavor. Look at all four of them, sitting

there before you, in the field of the mind. Now you are conscious of two things. First, you see a red, a green, a yellow and a brown apple, clearly distinguished by their colors. And second, and this is of tremendous importance, you are aware of the fact, by whatever process, that they are all apples, in spite of their difference of colors. You are able to lay the green apple upon the red, the yellow and the brown upon that, and to obtain a composite image, which shall be none of them, or all of them, whichever you wish to call it; but which shall be the notion "apple," a general abstraction, no particular apple, and at the same time all apples. This, I believe, is the basis of all reasoning, all intellectual activity, however complex. It rests primarily on the power of laying one mind-image on another, and thus gradually building up a composite mind-image, just as our photographers build up a composite photograph of the college-girl, or the presidential candidate, or the actor, or whatever it may be.

And into this process, two factors enter: the simple image-making power—the taking of the photographs, so to speak; and then the selective power, which gathers, so to say, all the college-girls together, all the statesmen together, all the actors together, and then makes the composite picture in each case. This rests primarily on the power to perceive likeness; to discern unity; and this, it seems to me, is a purely spiritual power, a kind of divine intuition, a divination. We gather our mind-pictures together, and then we bring them up to the oracle in the mind, the divining power, which pronounces that certain pictures have a common quality, an underlying unity, to which this divining power pierces with unerring skill. My own belief is, that this power of discernment is exactly what I have called it, a divine and spiritual power, something of the Divinity itself, which dwells in us, and which is the basis of all our intellectual life.

Perhaps the most striking, and at the same time the simplest expression of this faculty, is the process of numbering, of counting up. Let us illustrate. If, instead of taking four apples of different colors, red, green, yellow and brown—and we may note, in passing, that we have got the order of the colors correct; we have called up our mind-image of some forty lines back, without error; let us take instead, I say, four or half-a-dozen apples, all of the same color, green for example, and let us set them in a row, on the white table-cloth of our mind-field. Now we can begin and count, from beginning to end, one, two, three, four, five, six green apples; and we recognize the fact that the six apples are related by position, as well as by their being apples, and being green. They have this in common, that they are numbered off along our scale. This is natural enumeration.

But we may have purely artificial enumeration, such as, for example, the numbers of our alphabet. Even if there be a certain natural firstness

about a, as being the first sound that comes, when we open our mouths, there is no natural secondness about b, still less any natural thirdness or fourthness about c and d. Yet we choose to arrange them thus, in our minds, along the ideal scale of number in our thought; and we keep them in that order indefinitely. And on this purely artificial or subjective enumeration depends a thing as complex as the arrangement of words in a dictionary, where as many as a hundred thousand different words may be arranged on this simple plan, and are, in fact, so arranged; words standing for practically everything in the heavens above, and in the earth beneath, and in the waters which are under the earth: an epitome of the universe, in brief. And in virtue of the purely ideal and subjective enumeration, imposed on the letters by the mind, we can at once find any one of the hundred thousand words in the dictionary, the name of anything in heaven above or the earth beneath. Thus the single intellectual principle of numbering, which has no external equivalent, enables us to master, to permeate, to control the names of all things, and to call up any one at exactly the right moment. For we can look up any word in the dictionary at will, within a few seconds.

Thus the single spiritual fact of enumeration controls all these varied words, and dominates them completely. Looking with piercing mental vision at any word, we perceive, within the word, its invisible and ideal place in the entire number system, its exact place in the dictionary, and we look it up at once, and find it. I have no doubt that memory classifies in some very similar way, according to some natural system of classification which inheres in things, all the objects we observe.

But the point I wish to make, is this: that, in all effective mental action, there are two elements. The first is the bringing of the mind-image up before the bar of the intuition. The second is, the verdict given by the intuition, the oracle, which determines the nature and value of the mind image, just as we determine the exact place of a word in the dictionary, when we look at the word. I believe this intuition, this power of discernment, this inner oracle, is a spiritual power, a power of discerning real values, a power of perceiving real truth. It may be used well or ill, just as the hands or the tongue may be used well or ill; but it is capable of being used supremely well, as Phidias or Raphael used their hands; or as the sweet-tongued orator of the Pylians used his speech.

And I am further convinced that everyone instinctively believes himself to be possessed of this power of discerning truth, of determining real values; even the doubter believes he really knows that he does not know. And I cannot see how this power of knowing truth, this faculty which is the measure of the universe, can be anything but a divine power, akin to the Ruler of the universe, akin to the Divine. I cannot conceive how the brain-psychologist can believe himself in possession of truth, or able to attain to truth, while believing that conscious-

ness is but a fume of the brain. How should a hatful of pulp be the measure of the universe? How should its fumes have any relation at all to truth, any more than the steam of a kettle is a measure of truth? Yet even the brain-psychologist believes that his system is true; he believes in truth; and he is right, because he has indeed within him that wonderful oracle, that touchstone which discerns gold from dross, that real measure of things, that voice of the Divine, which declares infallible oracles. Every heterodox maker of foolish systems is just as good a witness for this divine faculty, as is the seer, the sage. For he has the conviction of true knowledge, of knowing truth; and this conviction could never conceivably arise but from the faculty itself.

So we have this divine oracle. And, by virtue of it, we make order among the mind-images. We perceive real relations, we see unity amid diversity, we gather, we garner, we range. And at last, little by little, we have a second universe within our minds, but a universe, classified, ordered, instantly available at each point, just as each word in the dictionary is instantly available. It is perfectly true that the image of the universe in the minds of most of us is not true nor real; but that is because, as we have seen before in the matter of food and the matter of sex, we have free will, the power to misuse as well as to use. We can build mind-images in heterogeneous confusion, pile upon pile, like monstrous cloud-castles, just as easily as we can build ordered edifices of truth. But the driving power of truth is ever at work, and will bring us in the end to obey our oracles, as we shall later see.

Just one word more, as to this driving-power of truth. We saw, in speaking of the search for food, that the natural driving-power of hunger will carry any species into every corner of the globe; and we quoted the moles, in the midst of their blind, pathetic pilgrimage. Well, there is a natural driving power in the mind, which compels every one of us to make as complete as we can our consciousness of the universe, and which will not let us rest, until our consciousness really is complete, extending to, and including, the entirety of things, not only in the earth beneath, but in the heaven above, and in the heaven of heavens.

As I write, a dauntless mariner is hastening toward the North Pole. Others are navigating the air. Yet others are plunging in the depths of the sea. Each one is driven by this same impelling power, which will never rest until we have all knowledge. Into hidden realms, psychical and spiritual, that force will drive us, until we enter the Holy of Holies, and become one with the Most High.

CHARLES JOHNSTON.

(To be continued.)

THE HINDU-ARYAN THEORY OF EVOLUTION.

DID we need any proof of the difficulties that beset the path of the translator, the title of the very interesting little book that Dr. Rajan has given us, would furnish it, by its misuse of prepositions, for he calls it the "Hindu-Aryan Theory *on* Evolution."

In speaking of the sacred books of the East, Dr. Rajan says that when the technicalities used in those books are literally translated, "they often fail to convey the ideas of the author, and the coherence of the thought is lost." This is perfectly true, but it is equally true that in the effort to give the spirit rather than the letter, the translator may lose as completely the real meaning of the author. Dr. Rajan quotes Max Müller as saying, "We are constantly made aware of our deficiencies in being unable to catch and render accurately the minute shades of meaning, whether of inspired seers of the Upanishads, or the acute reasoners of the Vedanta school of philosophy. We find it almost impossible to give a close and faithful equivalent in English." And apart from the usual difficulties encountered by every translator, there is the fact pointed out by Dr. Rajan, that many of the terms used in these sacred books have a technical meaning, known only to the students whom he calls "traditional," meaning those to whom the secret doctrine has been handed down from generation to generation by "traditional" teachers. Here the translator endows an English adjective with a special meaning, finding it impossible to express his idea otherwise. Dr. Rajan's command of the English language is surprisingly good, but he occasionally has to draw upon his own resources, or give to an English word a meaning that it does not possess, and he has the usual struggle of foreigners with the definite article, who never seem to know when it should be put in and when left out.

But these are mere details, and only go to indicate the difficulties in the path of every translator, more especially, he who would try to embody the subtile expressions of the Sanskrit in a tongue so devoid of these niceties that every English metaphysician has to begin by inventing his own vocabulary as he finds those of his predecessors quite inadequate to his needs.

From the time of the Civil War in India, 3900, or 5000 years ago (Dr. Rajan has a lofty contempt for dates), the deepest and most important of the sacred teachings, and the explanations and definitions of the technical expressions used therein, were either not published at

all, or cancelled before they could be circulated. The books containing the true and complete theory of the Evolution of the Cosmos and of Man, the highest philosophy of the Hindu-Aryans, is in the safe keeping of the "Traditional Teachers," and is handed down orally from the Guides (or Gurus) to the Disciples. The Vedas, Upanishads, the Puranas and the Bhagavad-Gita, are composite works, each containing various theories, as the key of this or that philosophy, Monism, Dualism, or any other, be used to interpret their dark sayings. The complete Bhagavad Gita, which contains 1008 stanzas, has never come into general circulation, and never will. A complete exposition of the Hindu-Aryan theories of Evolution and Involution, has not thus far been printed in any language, as they have always been taught orally by the "Traditional Teachers" to their chosen disciples.

The Science and the Art of Raga-Yoga, according to Dr. Rajan, were brought to perfection by the early seers or Rishis, in the beginning of Hindu-Aryan history. They began by studying the problems of the constitution of man, and his different states of consciousness, waking, sleeping, dreaming, and dreamless sleep, and the principles which enabled him to remember and repeat his dreams, etc. After close observation and repeated experiments, they arrived at the conclusions upon which they built up their theories of Evolution. In order to preserve their methods and discoveries, they initiated their fittest students in the art of Raja-Yoga, which has been kept secret for many reasons. It is based upon psychological ("physical"?) facts, and is as distinctly a practical art as anything we know to-day.

Dr. Rajan's aim in the present work is to give an outline of (I) the Theory or Science of Raja-Yoga, which deals with (*a*) The Evolution of the Cosmos; (*b*) The Descent of the Universe and Man, otherwise known as Involution; and (*c*) the Ascent of Man; and (II) the Methods of Man's Ascent, known as the Art of Raja-Yoga. Students of Theosophy have been accustomed to speak of Involution and Evolution as applied to the progress of man and the Cosmos, and to consider their history as following similar lines.

As the soul has for its abode the physical body, made up of material things, the origin of these things must be studied before the soul can be comprehended. The first object of study of the ancient Hindu-Aryans was the construction of the Cosmos, and this study is the first step of the ladder leading us to the intimate knowledge of the "Self."

We will not stop to recapitulate those theories that Dr. Rajan rejects, but proceed at once to his own solution of the problem of creation, which he states as follows: "That which gives rise to illusory phenomena without itself undergoing any essential change is Para-Brahman, or the Efficient Cause."

As the sun radiates light and heat, so Para-Brahman, or the Efficient Cause (which answers to what we call "the Absolute") radiates Cosmic Conscious Energy or Will (Aksharum), and Cosmic Matter (Mula-prakriti), forming the Hindu Trinity. These two energies are unborn and endless in Para-Brahman, because they are one with it. At the time of Cosmic Activity this Cosmic Conscious Energy combines with Cosmic Matter, and works as the Cosmic Ego (Ishwara or the Logos). In constitution this Cosmic Ego is All-Knowledge; He is Real Being; He is the Knower; He is Bliss. As He is not entangled in matter, He is holy, and free from pain, and in character is Universal, and All-Pervading. This is the first Ego in the Cosmos, and all other Egos are but His reflection. In the "Trinity," Cosmic Conscious Energy is one root of the "Highest Self" (Ishwara). This theory is called Adwaitam, or pure Monism.

Differentiation takes place when Cosmic Activity springs from the Cosmic Ego and illumines Cosmic Matter, and this illumination causes the existence of the three states of matter called "Tri-guna," namely "Mental Matter" (Satva-Guna), "Vital Sense Matter" (Raja-Guna), and "Vital Matter" (Tamo-Guna), and they are all in the atomic condition.

The reflection of the Cosmic Ego upon the different states of matter has given rise to the whole Cosmos in all its different kingdoms, just as varied reflections are given by different mirrors. This is why the Cosmic Ego is said to be the "Material Cause" for the appearance of the universe. And now for the effect of His Light upon these different states of matter.

I. The reflection of the Cosmic Ego, or Supreme Being, on "Mental Matter," caused the inherence of a portion of Himself therein, and this portion is called an Individual Ego (Jiva-Atma). This Individual Ego inherits every property of the Cosmic Ego, namely, Para-Brahman, a portion of Cosmic Conscious Energy, and Cosmic Matter. In this group of three, Para-Brahman or the Efficient Cause is common to both the Cosmic and the Individual Ego; the other two (that is Matter and Energy) are inherited by all Individual Egos directly from the Cosmic Ego. This inherited portion of the Cosmic Conscious Energy in the individualized state is called "Vritti," which the Doctor translates as "Individual Conscious Energy;" the inherited portion of Cosmic Matter is called "Karana Sarira," which he calls "Primordial Matter." This is the first state of Matter in which the Individual Conscious Energy is enveloped, and combined with which it is called an Individual Ego. This Individual Conscious Energy in its turn illumines Mental Matter through its veil of Primordial Matter, and this illumination causes the existence of the "Intellect" (Buddhi) and "the Mind."

The differentiation of the Intellect and the Mind takes place after

the manifestation of the Individual Ego; therefore these two principles belong to its Involution and not to the Evolution of the Cosmic Ego. The latter has neither "Intellect" nor "Mind" in an individualized state, as the Individual Ego has. If it had, it would be a limited being, a larger man, subject to birth and death. Therefore there is no such thing as "Universal Mind."

II. The reflection of the Cosmic Ego on Vital-Sense-Matter (Raja-Guna) causes the existence of the five Vital-Sense-Forces, namely, Vyana, Prana, Udana, Samana, and Apana. These are the vehicles that convey sensation to the Mind and the Intellect. They are the seats of "Ignorance" jointly and severally, and are the instruments by which we govern our bodies in their various aspects.

III. The reflection of the Cosmic Ego on Vital Matter (Tamo-Guna) causes the existence of two forces, the Transforming Force, and the Delusive Force. The Transforming Force causes the existence of the five Vital Elements* in this wise: it directly causes the existence of Akasa; Akasa causes Vayu; Vayu causes Tejas; Tejas causes Apu, and Apu causes Prithivi. Each of these elements is invisible in an uncombined state, and even the combination of all five is invisible under certain conditions, for these Elements belong to the invisible world. Everything we see, however, is due to their combinations. Literally, Prithivi means earth; Apu, water; Tejas, light, heat, or fire; Vayu, wind or air; Akasa, ether or space. There is no equivalent for these terms in English, and the literal translation is quite misleading. These "Elements" are the units of different states and qualities of matter, and when combined in different ways produce different results. According to Hindu-Aryan science every "Element" of modern chemistry is a combination of these five Vital Elements, even the gas hydrogen. The positive Ion of the Electron theory, is the "Akasa" of Hindu-Aryan psychology. The other four may stand for negative Ions of different qualities, but they are not the identical things, and are only cited to give an idea of what these Vital Elements are. Akasa is the basis of them all, and there can be no combination of any or all without Akasa.

The "Transforming Force" (Vikshepa Sakti) has four aspects, (1) the "Serpentine Force" (Kundali Sakti); (2) the "Integrating Force;" (3) the "Disintegrating Force," and (4) the "Illusory Force."

1. The function of the Serpentine Force is to keep the Individual Ego, the Intellect, the Mind, and the five Vital-Sense-Forces coiled up, or enveloped, as it were, to form an entity, and besides this, it acts as both the positive and the negative poles of that entity. Again, these form the clothing of the Vital-Sense-Forces, and enable them to evolve into special senses and the organs of senses.

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* Akasa, Vayu, Tejas, Apu, and Prithivi.

2. The function of the Integrating Force is to cause a thing to grow, as when a flower becomes a fruit, in which process we find additional bulk and weight, change in color, expansion in dimensions, and gravitative adjustment.

3. The function of the Disintegrating Force is to eliminate excessive material, or to cause the disappearance of a thing.

4. The function of the Illusory Force is to show one thing for another, to keep the real hidden, and to show the unreal. It conceals the cause and shows the effect.

The process of the involution of the different states of matter then, may be summed up thus: The Individual Ego illumines Mental Matter, and thus causes the existence of the Intellect and the Mind. The five Vital-Sense-Forces conjointly with the Serpentine Force, shine upon the Mind with such power that it becomes completely subservient to them. The Intellect is the spectator of all this, but indirectly, and is not entangled in their clutches as the Mind is, although it belongs to the group of principles which make up a perfect unembodied entity. This entity forms one of the stumbling blocks in the path of the translator, as Dr. Rajan can find no better name for it than "Ignorant Entity" (Pra-Ajan), although it would seem as if he meant by it, the reincarnating Ego, because he goes on to describe the process of its reincarnation. The birth place and the circumstances of its parents are determined by the results of the deeds of its past lives, and it is subject to death and rebirth over and over again until the Individual Ego attains that knowledge which leads to Atonement.

The results of the unmeritorious deeds of past lives cause the following obstacles to obtaining this knowledge:

1. They cause one to forget or ignore one's own Ego (Jiva-Atma). To understand it, and its relation to the Cosmic Ego, one has first to learn these theories of the Evolution of the Cosmos, and the Involution of the Universe and Man.

2. The sufferings of this life are in proportion to the unmeritorious deeds performed in one's past life. In order to obtain a happy life in the future one has to perform many meritorious deeds.

3. Forgetfulness, which is the characteristic of the Mind, and Ignorance, which is the characteristic of the five Vital-Sense-Forces, cause one to lose the knowledge of one's own Individual Ego, and its relation to the Cosmic Ego, and results in repeated births and deaths. In order to avoid this, one must have direct cognition of one's Individual Ego and its relation to the Cosmic Ego, which alone frees one from the pain of repeated births and deaths, and enables one to enjoy "Eternal Happiness." By doing meritorious deeds *with unselfish motive* (this is the only trace of anything ethical in this system) one prepares the way for learning the secrets of the Transforming Force. The first secret is,

how the Serpentine Force helps the Vital-Sense-Forces to ensnare the Mind; the second is the process of Integration; the third is the process of Disintegration, and the fourth is the Illusory process of the Transforming Force. When these faculties have been acquired, one becomes able to read the records of one's own previous life, and that of others also.

The Delusive Force denies the existence of anything that is not perceptible to our senses.

This first part of the Hindu-Aryan theory of the Evolution of the Cosmos and the Descent of the Universe and Man, is followed by the second part, on the Ascent of Man. It begins with an analysis of the physical body, and the definition of *Kosa,* which we have been used to call *sheath,* and thought of as containing the soul as a scabbard contains a sword, a very faulty metaphor. But Dr. Rajan defines "Kosa" as "matter in any form or state" and divides the physical body into five aspects of matter: (1) the physical body, "Ana-Maya-Kosa;" (2) The Life-Sustaining Body (the Astral), "Prana-Maya-Kosa;" (3) Mind, "Manas, or Mano-Maya-Kosa;" (4) Intellect, Buddhi ("Vijnana-Maya-Kosa") and (5) Bliss (or "Ananda-Maya-Kosa"). (Each of these divisions contains the word Maya, and would seem to point to the fact that these varied aspects of matter are but illusions, one and all.)

Five and not seven, is the predominant number in this philosophy: the organs and systems of the human body are divided into five groups, the Vital-Sense-Forces are five, the Vital Elements are five, the constituents of Mind are five, the states of Consciousness are five. It will be readily seen that these classifications rest upon a purely material basis, and the highest division of man, the "Bliss-Body," Dr. Rajan explains, is a state of consciousness in which a "Brahma Varishtan" (the highest degree of "Holy Man") clearly understands that there is no difference between the Cosmic Ego and the Individual Ego. This "direct cognition" gives him Eternal Bliss, and as this state is enjoyed from within the premises of "Primordial Matter" (Karana-Sarira), the attribute "Body" (Kosa) is added to Bliss, making "Ananda-Maya-Kosa."

"As Cosmic Matter (Mula-Prakriti) is the fountain-head of all the states of matter in the Universe, so is Primordial Matter (Karana-Sarira) the fountain-head of the different states of matter in an individual." A Brahma Varishtan or Holy Man of the highest degree in the physical body, when he has expiated all the results of his previous deeds, becomes a Videha-Mukta, meaning that he has become one with Cosmic Conscious Energy, and free from matter of any sort.

It will be readily seen that this system of philosophy is absolutely material and self-centered and that no glimmer of brotherly love enters into it. Good deeds are to be performed for the sake of acquiring merit,

"with an unselfish motive," of course, if one can manage it. It reminds one of the childish promise that a splendid present should be his who could think for ten consecutive mornings of a red fox without thinking of his tail. To heap up meritorious deeds for the sake of a good balance to one's credit, but with a perfectly unselfish motive, involves a mental agility difficult indeed to the western mind, even when Dr. Rajan naïvely suggests that the more meritorious deeds you do, the less time you will have to do unmeritorious ones!

But the book is a perfect storehouse of information on the nature of man and the universe, and the key to many an occult secret lies in its pages. The explanation of all "phenomena" is there, very lightly veiled, but nevertheless impossible to perform by any but the trained student. How long and how difficult that training, Dr. Rajan explains, and this is one of the most valuable things in the book, as showing the utter absurdity, and worse, the absolute danger, of so many of the pseudo-Raja-Yoga systems that have sprung up of late years among us. The chief value of the book to a student of Theosophy, is the clear and logical sequence of its thought, and the light it throws on various difficult points by a new interpretation of Sanskrit terms. Dr. Holmes once said that the words of all sacred books needed to be de-polarized, and it is beginning to be as necessary for the theosophical writings as for other scriptures.

KATHARINE HILLARD.

"An overthrow which redounds to the glory of God is not defeat, but victory. Nor indeed is such an overthrow any genuine overthrow; any more than prostration is a fall, or self-sacrifice destruction. Bear witness, Gethsemane and Calvary!"

CHRISTINA ROSSETTI.

THE RELIGIONS OF JAPAN.

WE cannot, in any true sense, speak of the religion of Japan as ancient. Japan itself has no obscure history; the details of its growth are easy, and it is obvious that "in the beginning" the inhabitants represented a composite tribal people. Among tribal people are always to be found scattered survivals of legendary myths, and when the Japanese are historically met with, these myths have already taken on permanent form. We realize almost with dismay that the second century of our own era brings us to the "primitive" religion of a people whose national history is as young as Christianity. The glamor of the Far East falls away; we are face to face with the records of the history of a state beginning when the Roman empire had fallen. As compared with Dravidian, or Aryan records, those of Shinto, the early religion of the people of Dai Nippon (or land of the sun's origin) are modern. That their roots were in the far past is no doubt true; but that far past, as we dimly perceive it, offers no promise of inspiration, affords no leeway for spiritual aspiration.

We find ourselves in close relation, not only to primitive symbolism, but to primitive conceptions of the coarsest and grossest kind. There is nothing in the early books (which represent the first conscious effort of the people of Nippon to construct a basis for their religious hope) to suggest any higher influence than that of nature worship in its crudest form, that is to say, in the form in which it suggests mere wonder at ordinary happenings without sufficient mental development to inquire into hidden causes.

Reliable information with regard to this nature worship dates back to the middle of the sixth century of our era, but the first actual document is a century and a half later, when, Chinese influence already established, the religion of Japan had taken on that composite form which distinguishes it to-day. Shintoism, the way of the Gods; Confucianism, the way of morality or order, and Buddhism, the way of the intellect, were the threefold strands of Japanese spirituality. The formative period was long. That which was young, the primitive belief, tangible, concrete, obective, coming into contact with the influences of an ancient civilization, of necessity gave way; intellect slowly awakened: China stood as the embodiment of order, harmony, relationship. Its cosmogony was already many centuries old, its philosophy established beyond dispute, its history that of conquest and unrivalled ambition.

It offered thus to an ignorant and debased people (a people slowly

arising out of tribal conditions into unity), *knowledge*. Unity had been brought about in the usual way, by the supremacy of one peculiar tribe, a tribe, in the case of Japan, apparently coming from the southwest, under the leadership of a man greater than his fellows, who, by his recognized superiority laid the foundation of the coming empire. Of this conquest we find traces in the Jimnu myth, not, as a recent scholar points out, that there ever was a conqueror named Jimnu, but that conquest did occur under a certain leadership around which grew up myths and legends.

Such are in fact the beginnings of all history, but in the case of Japan the events so enshrined in folk-lore bore special relation to the future evolution of a race, submerged as it were, by a people of immense antiquity. Korea, from which quarter no doubt Chinese civilization entered Nippon, was in the sixth century largely Buddhistic—and as a result we have a hybrid religion in which it is exceedingly difficult to recognize the pure teaching of the founder. Probably no religion has suffered so much from amalgamation as Buddhism. Its central doctrine of Impermanence commends it to all observers of life, and no doubt, in large measure, accounts for its adoption by nations naturally so opposed in theory and practice as, for example, the Chinese and the Hindoos.

Primitive people appear to recognize in *change* their most striking experience. Probably the majority of myths are founded upon it. *Something happens:* the dormant mind records the happening, but does not as yet inquire the cause; imagination is not sufficiently awakened. Many centuries may pass before, in strict relation to its evolution, a tribe shall rise to conscious speculation—when it does so rise, the birth of a spiritual religion follows and conscious speculation is accompanied by intuitional acceptance. In Japan it is quite clear that this moment in race evolution was not even imminent when an alien people imposed upon a conquered race (or rather upon many associated tribes) a central religious idea. The conqueror being of Chinese derivation, this central idea was harmony, order—not, be it clearly understood, the ideal of the Aryan, of unity as universal, but the idea of order in the objective universe. Chinese religion was in the main objective; in Taoism only was the subjective ideal presented, and in early Japanese religion we find no trace of its dominant transcendentalism. Such at any rate are the conditions of Japan's outward history, and it is not a little significant to compare the results of a religious idea alien to the earliest traditions of a people, superimposed from external sources, and those of one innately conceived by the people themselves. In Japan the blossom of religion is distinctly patriotism, a recognition of the claims of relationship; in India, the trend of spiritual aspiration is the reverse. Patriotism is a sentiment but recently born in the mind of the Hindoo; its source is

not religious, and its claims are heard only when the deeper aspiration of universal brotherhood is, for the moment, in danger.

The known history of Japanese thought goes back to our fifth century, but the oldest documents are of about 712 A. D.; there is no evidence that time was recorded before the sixth century. We cannot, however, question that the Japanese archipelago was inhabited centuries earlier; we find such evidence in its mythology, in its geological remains, shell heaps and the like; but all such testimony emphasizes the conditions as those of a people primitive in the true sense, *i. e.,* not having arisen as yet to the mental stature of fully evolved man. The system of worship which received its name in later centuries, Shinto, the way of the Gods, was, when first encountered as history, based upon songs, chants and "*norito*" (or services) of undoubtedly early origin coming down through oral tradition. *Shinto* is the Chinese equivalent of the early Japanese *Kami no Michi,* and it is claimed by scholars that the final *to* in Shinto is the equivalent of "Tao." But wherever, or however, the seed of this religion was planted, whether it originated in the archipelago itself, or whether it came as a wind-blow from some conquering tribe, it is evident that its development was Japanese; it is in fact the only true Japanese strand in the threefold religion of later history. Our judgment of *Shinto* is mainly based upon authorities, *The Kojiki, The Nihongi,* which are the canonical books and which have been thoroughly translated and annotated by English scholars. In the preface to *The Kojiki,* which assumed the form of literature in 712 A. D., and which was evidently a labor of love on the part of the compiler Yasumaro, he says: "Now when chaos began to condense, but force and form were not yet manifest, and there was naught named, who could know its shape? Nevertheless, heaven and earth first parted and the three deities performed the commencement of creation. The passive and active forces then developed and the two spirits became the ancestors of all things."

As compared with the well-known Vedic hymn, this is sufficiently prosaic and is representative of the entire content of *The Kojiki,* which is in the main the record of the marvelous adventures of gods and goddesses who are in fact part of Nature herself.

The Japanese constantly assert that their civilization is far older than these facts warrant, and so determined were the earlier compilers of religious records to establish an ancient history that eight years after the compilation of *The Kojiki,* the book called *Nihongi, or Chronicles of Japan,* was written, giving spurious dates of events supposed to have happened 1,500 years before, and even *The Kojiki,* which is for the most part an honest record, states that the Korean teacher Wani brought *the thousand character classic* to Japan in 285 A. D., while the Chinese themselves assert that it was not composed until 550 A. D.

But the question of antiquity in itself has less interest for the student of religions than the transparency of the myths and legends which forms the basis of Japanese idealism. Undoubtedly its tales of gods and goddesses are the veiled happenings of tribal and internecine warfare. As in the far more ancient tales of *The Mahabharata* we trace the warfare of antagonistic races, so in the foundations of Shintoism we realize the attempt to emphasize and determine supremacy. The ante-natal preparation for Mikadoism may be found there, and the germ of ancestor worship must be sought in the effort to connect the natural course of human life with descent from the great gods and goddesses.

The sun, the central object of early worship, was in Japanese myth a goddess, the fertile originator of earth and all its glories; later on the Mikado is "the from heaven shining great deity," his "praises are fulfilled by setting up the stout pillars of the great house," in other words, by supporting the power and dignity of the gods.

Scholars are of opinion that originally the worship of Japan was pure in ideal and that the debased character of *The Kojiki* is due to the fact that by the time it was compiled Confucianism and later Buddhism had cast contempt upon the native gods, and that, as they fell from a higher estate, phallicism and all its corruption cast its shadow over them. Hence, the nature gods and goddesses appear as enjoying the lowest intrigues. Goddesses produce unlimited children and when Jzanami has deigned to bear many hundred myriads of gods, she also deigns to bear her "dear youngest child of all, the fire producer god" at whose birth her own death occurs. Her husband Jzanagi slays the fire god and follows Jzanami into Hades, or root-land, whence other gods are born by her. Jzanami and Jzanagi play the most important parts of the mythological drama. From first to last *The Kojiki* is prosaic, in parts coarse beyond compute and at times untranslatably obscene.

Its records begin with three gods already existant in the plain of high heaven, "the deity master of the august center of heaven," "the high august producing wondrous deity," and "the divine producing deities." Being born they die, then from a "reed shoot" are born two more heavenly deities who pass away without descendants, then again two, and finally appear five couples and the drama of human existence begins, the last two being recognized as "the male deity who invites" and "the female deity who invites" to wit, Jzanagi no Kami, and Jzanami no Kami. From their union spring islands, plains, rivers, elements, spirits of every kind and description, and to them are traced families whose origin is divine. From such foundation springs Mikadoism, the Mikado being, to the Japanese, unquestionably of spiritual descent. received the throne from the highest deities and his sword of conquest,

his mirror of reflection and his spear of protection are presented to him by the sun goddess. Upon this foundation is built the succession of emperors, and the beginnings of real history are traceable; but even as late as 661 A. D., demons are familiarly introduced. Finally gods vanish in "the light of common day" and historical sequence follows; recorders are appointed and political records rescue Shintoism from extinction. But, primitive as the way of the Gods in the main may be, we are yet aware in studying *The Kojiki* that another influence is at work. Already China has overshadowed the Flowery Land, already the idea of *order* as heaven's decree has entered the popular mind, and from henceforth the relations of the emperor, divinely born as he is, are eternally established *Relationship*, the basic law of Confucius, is at once origin and explanation of Japanese ancestor worship.

And not only was the Mikado himself of Divine origin, chosen by the sun goddess as representative ruler, but what in modern thought would be *aristocracy,* is traceable in the same way. Families are related to the gods and when this is recognized the place of each is already established. Religion can be summed up in a sentence: "fear the gods, obey the emperor, reverence the families." A creed amply sufficient for government and retaining to our own day a supreme influence.

As we seek the origin of Shintoism in *The Kojiki,* in like manner we find its evolution in the *Norito,* or state rituals—forms to be used upon occasions, and in *The Nihongi* (which dates back to the eighth century) we have what purport to be the true chronicles, basis of all Japan's later history.

Such an estimate of early Shintoism is necessarily imperfect. We are unable to assert positively at what date Confucianism entered actively into its ideals, or, to speak more definitely, at what period the learning of China made itself felt. Probably the religious elements of the Chinese people were amalgamated by the Japanese long before the concrete teachings of the sages made their way into *The Nihongi.* Be that as it may, it is certain that in the sixth century of our era, Confucianism was no longer supreme in China itself; and Buddhism, making its way northward had entered the middle kingdom and had become amazingly popular there. Confucianism reaching Japan from Korea was influenced both by Taoism and by the doctrine of what is known as the Mahayana or greater vehicle of Buddhism. The clear intellectual concepts of Gautama the Buddha had been unable to withstand the metaphysical subtleties of early Brahmanism. Within a short time after his death the meeting held at Vesali to determine matters of dispute, originally relating to questions within the Order, proved beyond question that feeling among the disciples differed upon fundamental points. What the Arian controversy was to Christianity the meeting of the council at Vesali was to Buddhism. The discussions which brought it about had

regard to the ten rules ordained by Gautama for government in the Viharas, for, as almost invariably happens, these external rules had assumed a new prominence and threatened the existence of the society itself. When we reflect that individual liberty is the goal of Buddhism, we realize that the mind itself became the greatest enemy of freedom.

When new truth falls upon soil unsuited to it, the mind accepts the doctrine as explained by each successive teacher in accordance with its own development, in other words, Manas, the mind, conflicts with Buddhi, or spiritual perception, and in no case has it done so more disastrously than in Buddhism. The liberty of the emancipated Gautama became the enchainment of the unemancipated disciples. There was in fact no possibility at the council of Vesali of harmonizing the different intellectual concepts of the disputants and there was imminent danger lest in their eagerness to carry out their individual understandings of the Master's teachings they should reject what had been essentially new in his doctrine. Old forms of thought reasserted themselves and in a short time as many as seventeen different schools had been established, before, in fact, 250 B. C., when *The Katha Vathu* was written.

The most important difference of opinion in those early days related to the Buddha himself; was he in fact a man like other men who by contemplation had reached enlightenment or were his birth and whole experience supernatural? Upon this critical point there exist even to-day great differences of opinion among the learned, but as far as the religion of Japan is concerned we must bear in mind that when we meet Buddhism in the Flowery Kingdom, it is no longer primitive Buddhism, but is in fact a complex ceremonial religion with a full list of gods and Bhodisats. In some respects this Buddhism of Japan differs both from those known as the Hinayana and the Mahayana. It has features peculiarly its own, even when first met with, and others due to its amalgamation with the philosophy of China.

When after the disruption of Vesali the adherents of Gautama spread in a northerly direction, they encountered different religious observances in every country through which they passed, that is to say, in Nepaul, Mongolia, Manchuria, China, Korea and finally Japan. Many of these observances were taken up and welded into the new religion so completely and so inextricably that when we encounter Buddhism in Japan it has lost all resemblance to the pure teaching of Gautama. Its intellectual pre-eminence, its demand for self-government and self-control, its contempt for idolatry and for extremes of every kind, its middle path, its attainment of Nirvana and its four noble truths—have become a hybrid religion with complex relationships.

"No greater contrast," says a recent scholar, "can be imagined than that between the teachings of Shinto, the way of the Gods, and that of Bushido, the way of the Buddhas," yet their doctrines have been so

co-related that the Japanese themselves appear to accept them both. Shintoism is without complexity, its temples are simple, undecorated, without idols or symbols, save the mirror and the stored insignia. It has few sacred books save *The Kojiki* and *The Nihongi,* its influence is due to legend and to sacred memories of the heroic dead, of those divine heroes who remain forever as the ancestors of the people. While Buddhism, even in the sixth century had attained an extraordinary complexity.

Already at that time an influential monk of Peshawar in the Punjab had written the first text-book of a creed in which he recognized at least six gods; he incorporated into his *Yoga-Cara-Bhumi-Castra,* much mysticism and some of the older tantric doctrines. Here we find the Siddhis (hidden powers), Dharani and Mandala; and when this book, translated into Chinese, reached Japan, it was already authoritative. There was also the *Lotus of the Good Law,* the Saddharma Pundarika, in which the transcendental ideal had entirely replaced the more moderate concepts of Gautama, in which the welding together of the Jatakas, or legends of the earlier lives of the Buddha is made to serve for a long list of earlier Bodhisats.

Thus, in Japan, from the start we find the conditions of the Mahayana school accepted and no period in the history of her race is more momentous than that seventh century in which a full fledged hierarchical religion, claiming indeed to be universal, encroached upon, and finally took entire possession of the faith of the people.

It at first commended itself to the more enlightened and educated portion of the race, those immediately related to the Mikado; and we have an interesting account of the conflicts which preceded its final adoption by an entire people. And we must remember that this adoption was not the result of a slow amalgamation but of an imperial edict.

All Japanese authorities agree in the main details of the events which followed; how, in A. D. 534, a man from China brought an image of the Buddha and set it up to worship. It was called "the foreign country god." He set the fashion of discussing the teachings of Gautama, or, as the Japanese call him, Saka. Then a Korean king sent golden images of the Buddha to the Mikado, and some of the sutras and sacred books. Within fifty years yet other images appeared, and the then minister of state converted his house into a temple. But, soon afterwards, a pestilence occurring, the people ascribed it to the anger of their own gods and in a wave of opposition the temple was burned and the idols thrown into the river. But the tide soon turned again and priests were invited from Korea to instruct the unwilling people. Finally a son being born to the Mikado and the Empress Suiko, the priests threw all their influence and power into the propaganda; the son,

Shōtōku, was canonized and his image may be seen in thousands of temples.

Legends in Japan assert that Buddhism only became popular when Amida, "the boundless merciful one," reincarnated as a woman and gave birth to Shōtōku; but once established as a state religion, Buddhism quickly took on national form. Hundreds of Japanese went to China and Korea to study the scriptures, and returning, founded new sects.

In A. D. 735 a large monastery was built for the new sect known as Kegon, and from this period by imperial command temples were built in every province. Then came the erection of the colossal image of the Buddha and about this time the priests of Shintoism bestirred themselves and finally asserted that their great deity, the Sun goddess, was an incarnation of an old Hindoo god.

It required probably fully two centuries to complete the amalgamation of the faith of the common people who clung to the old familiar Shinto gods, but through its Yoga Cara system closely allied to Tantric rites, Buddhism finally commended itself to the lower cravings of the uneducated, and the effort of the Buddhists was crowned with success when they succeeded in making Shinto gods into Bodhisats, or Buddhas to be.

As in Brahmanism the hold of the priests is dependent upon the universality of the every day teachings, so in Buddhism the lofty intellectual concepts of Gautama were in process of time diffused and metamorphosed, until under their name the lowest religious practices were permitted.

The teacher who brought about the final acceptance by the people of Buddhist gods, was a priest named Kukai, known as Kobo Daishi; later myths and legends proclaimed him divine. He is the supposed author of *The Deva Nagari,* or God alphabet, but probably was only the interpreter. Under his influence the Yoga teachings of the Hindoos became the Japanese Riyobu.

As time passed, more and more of the early Shinto gods and goddesses took on Buddhistic names and forms and the process of combining purely Japanese practices with systems originating in India continued.

Ingrained in Japanese idealism is, as we have seen, patriotism, hence the flower of all her history is to be sought among the Samurai with their lofty ideal of loyalty.

It is impossible within the limit of a magazine article to do more than glance at the many sects which have dominated Buddhism in succeeding centuries. Foremost among them was the Shingon Shu, or sect of the true word, of which Vagra Bodhi, a great preacher, was the founder in 720 A. D., which is in fact the teaching of an *es*oteric as opposed to the formal *ex*oteric doctrines; it is the setting forth of what

constitutes the secret doctrine of Theosophy, the possibility namely of attaining Buddhahood in the present life. Such teaching can be found in the Gnosis of early Christianity and, for the matter of that, in the earliest records of all ancient religious history. Somewhat akin to it was the teaching of the Zen sect, both showing how far it was possible to diverge from the teachings of the Hinayana and invest those of the Mahayana with complex and metaphysical concepts.

The Japanese themselves recognize six sects as of almost equal prominence; three of them, however, are known as sub-sects, as having derived their essential teachings from the earlier ones. The Zen sect is essentially contemplative and teaches that apart from all the doctrinal contents of the scriptures there is a secret doctrine not communicated by utterance at all. By training, by meditation, the disciple attains the truth that is in Buddha, in his thought, in other words by illumination; "thought" to use the words of the canon, "transmitted by thought."

The Shin sect is called that of the pure land; and the pure land of peace is gained by faith. Repetition of prayer, or "even the hearing of the name of Amitabha will enable one to obtain immeasurable happiness." There are differences between the teachings of the Pure Land sect and those of the Pure Path, which, however, are both opposed to primitive Buddhism in that faith has replaced knowledge and worship has taken the place of strenuous effort. But the new teachings were to find opposition in those of Nichiren, who, in A. D., 1222, was in fact the prototype of our own Luther. A member of the Tendai sect, he based his teachings upon the *Saddharma Pundarika,* or *Lotus of the Good Law,* and his sect became popular as the Nichiren Shu. He was supposed to have gained miraculously a knowledge of the entire Buddhist canon which he converted into a formula always in the mouth of his disciples Namu-myō-ho-ren-ge'kyo: "oh the sutra of the Lotus of the wonderful law." He completed the conversion of Buddhism into a perfect paradox of mythology and fable. He was a radical believer in the divinity of Japan and of every Japanese, and all his effort was directed to the extention of his faith to every class of mind. His pantheon included all possible Buddhas, all possible saints, all righteous men and heroes. He made Japan the center of the universe and the rays of her central sun extended to the very lowest of her people, etas and outcasts included. Hence, in spite of its superstition and corruption it did, in its own way, proclaim for the Japanese at all events a universal brotherhood; even the canon of the Nichiren sect is an object of worship.

It is evident that Nichiren understood human nature in its most complex relations. His followers were encouraged to believe in verbal inspiration and to pay divine honors to every jot and tittle of the sutras. "They are," says an eminent scholar, "the triad of the three precious ones (or jewels), the Buddha, the law, and the order."

Of the prominent sects of Japanese Buddhism two, the Tendai and the Nichiren are essentially popular in that they prescribe one religion for the monks and quite another for the people; in other words, they have symbolic and realistic doctrines. They, in opposition to the Shin sect, insist that faith is not sufficient; man must work out his own salvation. Charms, exorcism, superstitions of every sort appeal to the uneducated, while, as must always be the case in a religion originally as intellectual as that of the Buddha, the inner purified teachings attract the intelligent.

This then, as far as Buddhism is concerned, was its culmination in Japan; no alteration of moment occurred, and the fourteenth and fifteenth centuries saw its full ceremonial glory, its revival of splendor and of art, its civilizing influences among the learned, its complete victory over the people. The sixteenth century saw its decay. The feudal system split into fragments; the country became the prey of civil war after civil war. Sect fought sect, and Buddhism for the only time in its long history was deluged in blood. Early in the sixteenth century Portuguese Christianity entered Japan and later the recurrence of Confucianism weakened the hold of Buddhism as an intellectual force and although it reawakened for a time, it became, as far as influence upon the people was concerned, of no account at all in the eighteenth century.

We then enter upon the modern period more or less familiar to all students of our time. The conflict is no longer that of Shintoism, Confucianism or Buddhism, but of all three against Christianity. Whether, as in the past, with three distinct religions welded into one, and indistinguishable in their literature, it will be possible for Buddhism in our time to amalgamate Christianity or for Christianity to envelop the hybrid concepts of old Japan, none can say, but one thing remains clearly certain, the dominant spirit in the country is the principle inherent in its earliest religion. Patriotism, loyalty, the worship of ancestral ideals, in fact the underlying spirit of Shinto, the way of the Gods, or as the Japanese express it, Yamato-Damashü, is best exemplified in the "Samurai." Hence we can do no better than realize that the hope of Japan must be sought in the changing ideals of the Samurai themselves.

In the eighteenth century the revival of pure Shinto determined that *loyalty* should replace the "filial duty" of Confucius. But loyalty as interpreted by ignorance leads to sad results; no sacrifices have been too great to make in its name. Human beings under its sway are without rights; at its command the most sacred obligations are valueless. Suicide, for the merely imaginable good of a general or above all of an emperor, became commendable under almost any circumstance; "better to die than live in the shadow of an unfulfilled duty," better any sacrifice than disobedience. The story of Japanese chivalry is a tale of incredible horrors

of the deaths of thousands of men, women and children by hari-kari. Self-sacrifice for an ideal assumed gigantic proportions, and it was especially fatal in regard to woman. The sacrifice of the honor of wife or daughter at the mere wish of a superior was looked upon as a noble form of virtue. "Let each one die for duty, there is naught else to do," was the teaching as late as 1857. And if we ask what constitutes duty to the Samurai we gain the ready reply, loyalty to country, clan, family or superior.

To a conscientious Samurai no virtue equals that of obedience, and it is easy to forecast the result of an ethic which condemns all individual freedom whether of husband, wife or child. It is equally clear that in face of such an ideal inferiors must always be sacrificed at the bidding of superiors. The condition of woman under the law in Japan is determined by it; she is an inferior being, subject to the will of father or husband, of value only as mother, called upon many times in the history of her race to prostitute herself for the good of a superior, father, husband or brother.

But the last fifty years have seen vital changes in the principles of the Samurai themselves. The same loyalty to ideals permits and indeed to-day inculcates the laws of a higher humanitarianism. Politically, changes are taking place which deprive the emperor of despotic power and oblige him to regard the people's will. In family relations concubinage is being abolished, the rights of wife and mother are becoming recognized, at least by the better educated, although they are not as yet legally enforced, and as years pass we find a growing recognition of individual liberty. A new Japan, evidenced in the late war, will carry into its future the highest ethical ideal of the human race, that of a universal brotherhood, and the essential element of Shinto will remain in the religious patriotism of an entire people. Japan must forever be to its own race "the divine land," the emperor "the divine ruler," but divine to the Japanese does not convey the idea of supernaturalism, but rather of something superior, worshipful, consecrated.

The belief in the continued power of the spirits of the past is not based on dogma. It is the essential, emotional characteristic of a people imbued with the ideal of reverence. And because its roots are in the hearts of the people themselves, whatever outward form religion may assume, whether that of China, of Buddhism or of Christianity, its inherent faith which will animate the people themselves, will be Shinto, the way of the gods. Under new names, and with new forms, the spirit of loyalty will work out a future greater, in all probability, than that dreamed of in the ages of the gods themselves.

Janet E. Ruutz-Rees.

JOAN OF ARC.

THE first quarter of the fifteenth century saw France at its lowest ebb. The English had conquered all the land north of the Loire, while the land to the south was split and devastated by opposing factions, whose one aim was the advancement of self. The irresponsible Dauphin still held a few castles along the banks of the Loire. In order to gain access to the fertile fields of southern France, England was invading these possessions from the north, at the same time making an alliance with the Duke of Burgundy, whose domain then lay to the southeast. The Dauphin was thus being hemmed in, and as the fall of his stronghold, Orleans, was then considered certain, he was preparing to escape to Italy. In the midst of these events appeared that exalted figure, Joan of Arc, whose commanding presence and inspiring leadership turned cowards into heroes and defeats into triumphs. The facts about her military exploits are too well known to require repetition here, but the spiritual and religious aspects of the girl's nature are well worthy of our attention.

Joan of Arc must indeed have had unusual strength of character and other qualities of a very high order, to have been entrusted with the salvation of France at such a crisis in its history. A peasant by birth, and of no education, she combined such complete knowledge of the training and manipulation of soldiers, the placing of artillery, and the general *rationale* of warfare, with such unquenchable religious fervour, that one places her apart as a being especially animated by the spirit of God. Indeed, it is as regards this last aspect that we are chiefly concerned, for an adequate explanation of Joan's achievements can only thus be found.

As a little child Joan was noted for her pure and unselfish nature. She did not indulge in the coarse pastimes of her companions, but was employed in helping her mother in household work, sewing, knitting, and visiting sick friends. Remarkable incidents are cited illustrating her courage. At one time a madman, kept bound in a cage because of his violence, broke loose, and obtaining possession of an ax, was savagely approaching a group of villagers, amongst whom was Joan. Everyone fled, and what was the horror of a few who, looking back, saw Joan standing alone, facing the raging maniac. He approached her stealthily, ax raised, and eyes aflame. Joan, undaunted, looked him straight in the eyes, and he stopped, slowly lowering the ax. A minute later the girl led him back to his cage, the ax safe in her

own possession, and he following as docile as a child. The incident is a beautiful one, but its veracity cannot be depended upon. Whether true or not, Joan's whole life at this period proves that she possessed attributes lacked by the ordinary run of mankind.

The first great change in Joan's life came before she was fourteen. One day, while walking in her father's garden, a bright light shone on her right, and out of this light came a voice, which said, *"Jeanne, sois bonne et sage enfant; va souvent à l'église."* Joan, be good! What more could an archangel, what less could her mother say? But coming in such a manner and to such a child, these simple words conveyed a deeper meaning and Joan redoubled her devotional exercises. The chief change, however, was in her attitude of mind. She no longer lived the careless life of an immature child, but realized the strangeness of her position, and gravely determined to fortify herself. This period of preparation and training lasted about four years; Joan seeing visions and receiving instructions almost daily. These "Voices," as she called them, continued to instruct her in right living and thinking, and gradually commenced to instil in her, also, a supreme pity for France, which soon increased to a passion. So we see that from the start the Voices were preparing Joan for her future mission, not only for her military career, but for her spiritual life as well.

In these Voices is to be found the core of her religious experiences, so for a proper understanding of them, her Voices must be carefully considered. The writer's own opinion about them is that they were direct and personal communications from the Lodge to Joan of Arc, and this is based on two main reasons. First, it is obvious, as the results show, that the English should no longer keep a hold on France; and as France was completely disorganized and disspirited, the Lodge had to employ a special agent to accomplish the work of regeneration. Secondly, Joan of Arc showed in her life and martyrdom the unmistakable signs that all Lodge workers do show. She spent the first few years of her life in meditation and prayer; she went forth into the world and accomplished her appointed task, was captured by her enemies, and suffered a violent death at their hands. But, throughout this course of events, favourable and unfavourable alike, she was guided by her indomitable will, and a supreme faith in the celestial revelations that she received. What other conclusion can we reach, since her life, so guided, was only for good, than that these sources of inspiration came from the highest source, through the agency of all true spirituality.

Looked at in this light, a description of these Voices, together with certain of their utterances, will have an altogether different significance from that usually attributed to them. Joan's own expla-

nation leaves no doubt in the mind of the reader that these revelations were not the creations of a distorted brain, but rather that they existed for her as living realities, to be expected in the course of daily events, and to be counted upon in case of emergency. Any disbelief or curiosity on the part of her enemies only awakened in her a sense of bewilderment. Why cannot you understand; it is perfectly simple and natural? When, during her trial, the judges required a minute description of them, she said that they appeared to her as angels of God, oftenest St. Catherine and St. Margaret. Their approach was always heralded by a brilliant white light, and frequently hosts of other angels accompanied them. They were robed in long white garments, and were crowned with beautiful crowns, very rich and precious. With them, the salvation of her soul was far more important than the next political or military step, and they assured her that if she saw to the righteousness of her actions, the rest would take care of itself. If any doubt arose in her mind as to some course of action, she immediately called on these celestial advisers, and they invariably responding, directed her every more. They frequently foretold events, which Joan repeated to her companions, and which history asserts as true. The whole trend of their teaching was self-abnegation; and, if Joan made serious mistakes, or disregarded their commands (and on several occasions she did so), they always required her to pray first, and make her peace with God, before she could expect further guidance from them.

The question may be raised here as to why these Voices of Joan manifested themselves in the manner they did. Thomas A' Kempis, in speaking of the manifold ways that our Lord reaches different peoples, says, "But to some men I speak common things, to others things uncommon; to some I appear sweetly by signs and figures, but to some I reveal mysteries with much light." It should be remembered also that with the inherited and ingrained faith that the Catholic Religion instils, revelations of another kind would have been condemned by her as coming from the devil, and correspondingly disregarded. On this point, too, the following quotation may shed some light. One of the Masters, in a letter in *The Occult World,* is answering a question regarding the "presumed failure of the Fraternity to leave any mark upon the history of the world. They ought . . . to have been able, with their extraordinary advantages, to have 'gathered into their schools a considerable portion of the more enlightened minds of every race.'" He answers, "How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? . . . What they have done, they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men

have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influence of the stars. *There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,'* the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. *Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets?* We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds, . . . And we, borne along on the mighty tide, *can only modify and direct some of its minor currents.*" Is not Joan of Arc one of these "heroic figures" who are the "puppets" of the Fraternity or Lodge? If this be the case, then these Voices of Joan's are easily explained, for surely the Masters would never leave unguided one of their faithful workers.

Returning now to the life of Joan, many of the inexplicable events during her career will be inexplicable no longer. We all know how she left her peaceful home, her parents, her early ties, and journeyed to Vaucouleurs to demand of the governor men to escort her to the Dauphin's Court; of how he first refused and scoffed at her, but was finally won over by her prophecying nine days in advance that the French would suffer defeat at the Battle of the Herrings; of how she fought her way through the enemy's country; and finally, how she gained prominence and authority by her mysterious recognition of the disguised Dauphin at Chinon. Through all these incidents Joan's great faith in her mission supported her; for the obstacles to be overcome and the adverse conditions to be controlled would have greatly tried the ability of an experienced general, still more the ignorance of a peasant girl not yet eighteen. We all know also how Joan raised and trained an army under terrible difficulties, leading them successfully to the relief of Orleans, where the best generals of France had failed. Here again, the beauty of Joan's spirit is evident, for, unaffected by the acclamations of the multitude, she sought her Prince, and when he offered any reward that she would name, she asked only for permission to march at once to Rheims, so that her beloved Dauphin might there receive the crown which was his God-given heritage. When, finally, through her labour and suffering, he was crowned, and Joan was again offered "whatsoever grace you ask, it shall be granted, though it make the kingdom poor to meet it," what did the maid reply? "Then, oh gentle king, I pray you give commandment that my village, poor and hard pressed by reason of the war, may have its taxes remitted." The king gladly granted her request, and until the French Revolution, three hundred and sixty

years and more afterwards, that promise was faithfully fulfilled. Few indeed are the characters in history who show a more perfect forgetfulness of self.

We shall make no attempt to recount in detail the events of Joan's marvellous victories. These are too well known by everybody, and, inspired and wonderful as they are, they do not bear so directly on the subject in hand. The period of success in a man's life can surely test his character to the utmost, but the period of decline, failure and trial, brings out the deeply religious side. So the era after the coronation throws Joan's religious life into its truest light. The Maid's great mission was fulfilled: there only remained the torture, the passion, that should anticipate the end. Her subsequent life was one dreamy incertitude. She could hardly believe that she was the same person who had won the many victories. Her very Voices, too, took a new tone, presaging suffering and distress, but promising a glorious release. To the end they never told Joan how this should come about, and she, poor girl, thought that they meant a release from her sufferings, and a return to the happy days at Domremy. For this child was indeed suffering. She had been captured by the English, and put into a black dungeon; constantly chained to the wall, and with brutal goalers perpetually in her presence. After a trial of several months, she was finally given the choice of abjuring or being burnt. The terror of the wicked flames crackling beneath her was too much, and Joan renounced her revelations as coming from the devil. This retraction lasted but a short while, her Voices telling her that she had sinned, and that she must have patience and courage, so that God could assure the salvation of her soul and give her the promised victory. It was then that Joan of Arc showed the splendid courage that was in her, for with a body overcome with the strain of the months in prison; with a mind still vividly retaining a picture of the stake, the faggots piled around, the eager, dancing, cruel, flames,—above all this rose a spirit firm in its faith in God; and she went to face those flames unfaltering, with forgiveness on her lips, and a depth and calm of soul that no fears could trouble, no torture could disturb.

Thus lived and died that noble child, "the most innocent, the most lovely, the most adorable the ages have produced." Her natural genius, apart from spiritual interposition, has never been excelled by any general or statesman. The adverse conditions with which she dealt and over which she triumphed, would have tried the genius of a trained soldier, but Joan was ignorant, unlettered, and a mere child in years. Hannibal had a trained army, Cæsar had the veterans of Rome at his command, Napoleon had the resources of a France newly inspired with the glory of freedom and liberty, but Joan of Arc had

only the remnants of a broken nation, whose spirit had fled, and whose courage was a thing of the past. But by the strength of her will, by the Divine Light that illuminated her every act, she restored heroism to her soldiers, and infused a new spirit, her spirit, into France, that to this day makes it one of the foremost nations of the world.

* * * * * *

From a study of the lives of the great characters or saints, who have lived the same lives and fought the same battles that we have to live and fight, and who, by their superior will and courage, have succeeded where we as yet have failed, comes an echo of their glory, and we are momentarily moved to emulate their great achievements, to put down our lower natures that bind us to this existence and rise to the heights that we feel to be our heritage. After this fleeting vision, we descend again to the plodding monotony of daily events, and feel, with a passing regret, perhaps, that these exalted beings are too far beyond our field of attainment, and the path they have trod has too many thorns and too little of the rose; that the attempt of which we had dreamed was in very truth a dream, and not the reality we so fondly wish it to have been. The life and experiences of Joan of Arc have, in this respect, always seemed to me an exception, for one does not think of her in the same light as the other saints, whose mighty wills and lofty ideals leave this common mundane life far behind. One thinks of her rather as a girl, pure, sweet, serene; guided by her Divine Spirits as the sunbeams guide a fragile water-lily up through the turbid waters. She had to fight against the scorn of this world while still a little child, for those around her said that she was crazy, and her companions mocked her every look. The battles that she fought were just as material and just as difficult to overcome as the daily problems that confront us. If her Voices guided her faltering footsteps, our consciences supply the selfsame needs. In her we can perhaps find a realistic ideal, that will stimulate us to do and not to dream; to make a spiritual reality where before only existed an intellectual conception. As she fought and conquered through faith, let us fight and conquer through faith; and this faith can only be realized through an effort of will, which all of us at any time can make.

A. G.

ON THE SCREEN OF TIME.

Aerial Navigation.

COUNT ZEPPELIN'S recent achievement in having navigated the air for over twelve hours consecutively, is really epoch making.

According to occult tradition, however, airships cannot be regarded as a new invention. Aerial navigation is the revival of a very ancient science. The Atlanteans perfected it, long before the days of Egypt's glory. For we have passed the acme of purely material development and of purely material knowledge. We are on the ascent towards the more spiritual planes. In other words, involution, not evolution, is the law which now governs human progress. This means that we are again passing through the stages of our descent into matter, repeating earlier experiences, though with greater self-consciousness and with added moral perception. We may expect, therefore, to recover, as a race, first the control over physical matter, and finally the spiritual "child-state" we have lost. In that sense, Count Zeppelin's invention is a step towards the re-discovery of a forgotten science.

This theory of cyclic progress is of the greatest importance in the occult philosophy. It bears directly upon most of our problems, social as well as personal; and is worthy of much closer study than we usually give it.

Specifically, in the case of aerial navigation, there is popular as well as esoteric tradition to confirm the theory of cyclic revival. In the *Mahabharata* mention is made of "Viwân Vidya," of the "knowledge of flying in air-vehicles," as having been practised in pre-Vedic times; and Mr. Johnston informs us that the *Katha Farit Fagara,* a Sanscrit work dating back about a thousand years, but consisting of very much older stories, re-told, is full of allusions to air-ships, and to hair-raising adventures in them which would make our modern navigators envious.

But it is well to remember also that on strictly philosophical grounds, Herbert Spencer argued in his *First Principles* that "rhythm is a necessary characteristic of all motion" ("The Rhythm of Motion," Chapter X, p. 271). "Apparently," says Spencer, "the universally-coexistent forces of attraction and repulsion, which, as we have seen, necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which, the attractive forces predomi-

nating, cause universal concentration, and then an immeasureable period, during which, the repulsive forces predominating, cause universal diffusion—alternate eras of Evolution and Dissolution. And thus there is suggested the conception of a past during which there have been successive Evolutions analogous to that which is now going on; and a future during which successive other such Evolutions may go on—ever the same in principle but never the same in concrete result" ("Dissolution," Chapter XXIII, p. 537).

Very crudely, the process may be compared with the ascent of a spiral, such as a corkscrew. Feuerbach, Nietzsche and others, made the mistake of supposing that history must repeat itself exactly; that the reaction must be direct, and forever on the same plane. But Spencer anticipated Nietzsche's pessimism by pointing out that "a truly rectilinear rhythm can arise only when the opposing forces are in exactly the same line; and the probabilities against this are infinitely great." While, "to generate a perfectly circular rhythm, the two forces concerned must be exactly at right angles to each other, and must have exactly a certain ratio; and against this the probabilities are likewise infinitely great. All other proportions and directions of the two forces will produce an ellipse of greater or less eccentricity. And when, as indeed always happens, above two forces are engaged, the curve described must be more complex, and cannot exactly repeat itself. So that in fact throughout nature, this action and reaction of forces never brings about a complete return to a previous state" (p. 255).

Remembering that besides the primary rhythms there must be double, triple, and even quadruple rhythms, with reactions taking place as part of a general advance, the view that the broad facts of history are repeated, though always on a relatively higher plane, is strictly in accordance with all that we know of the methods of nature as a whole. We need not scorn, therefore, the statement of the *Mahabharata*, nor attempt to explain it away, as some have done, as the imaginative glorification of his ancestors by some primitive Hindu poet. It would be at least as reasonable, in our opinion, to attribute to that primitive Hindu some clairvoyant pre-vision of the present.

War and the Third Dimension.

The achievement of Count Zeppelin suggests more than the revival of an ancient art or science. It reminds us that although we, as a race, function ordinarily in a world of three dimensions, warfare, within the historical period, has been carried on almost exclusively in a world of two dimensions. We fight in "Flatland."

It was towards the end of the seventies that Zöllner, professor of

astronomy at the university of Leipzig, conducted experiments with Slade, the American medium, which, in his estimation, confirmed practically the theory of a fourth dimension of space, which mathematicians had for long entertained theoretically, and which they had used as a convenience in mathematical demonstrations. Following the publication by Zöllner of his *Transcendental Physics,* a number of books were written, dealing with the same subject in more popular form, the best known among them being *Erehwon,* and an entertaining little brochure called *Flatland,* by "A Square"—otherwise known as Edwin Abbott.

"Flatland" described the experience of A Square who lived in a world of two dimensions, but who gained some knowledge of a world of one dimension, and later of Spaceland, our own world of three dimensions.

In Flatland, although the inhabitants consisted of triangles and squares and hexagons and circles and other figures, if it had not been for certain differences which they learned slowly to recognize, they would have appeared to each other as straight lines only. For in a world of two dimensions there can be no "up" or "down," no "top" or "bottom"; there can be only length and breadth. Thus, if we place a coin on a table, and look down upon it, its appearance will be circular; but this is to look at it from a third dimension, unknown in Flatland. To realize the Flatlanders' limitations, we must lower our eyes to the level of the table's surface, when we shall find circles and triangles and squares reduced to so many straight lines of different lengths.

When our Square had a vision of Lineland, or the world of one dimension, he found nothing but a vast multitude of small Straight Lines, all moving to and fro in one and the same Straight Line. In his own world of Flatland, squares and triangles and circles had been able to move round one another and approach each other at different angles, though always on the same surface. In Lineland, he found that there was no "round"; no point of contact except "end on." When he approached what *he* called the "side" of a Line, he found that to the Line itself this side meant "inside" or stomach. And the moment the Square moved out of line with a Line, *the Square became invisible to that Line.*

Later, an inhabitant from Spaceland, a Sphere, visited our Square in Flatland, and became visible or invisible to the Square, merely by raising or lowering itself above or below the level of the Square's horizon. To the horror of the Square, he found that the Sphere could, to use the language of the Sphere, move through the Square's "solids," and even abstract, without effort, anything enclosed in the Square's idea of

four solid walls. Worst of all, the Sphere could see into the Square's insides!

The Sphere explained to the Square that in order to see into Space of three dimensions he would require an eye, not on his Perimeter, where his was, but on his side, that is, on what he, in the language of Flatland, would probably call his *inside*.

The Square was very slow to understand, and never did wholly understand, except theoretically; but he at last pointed out that by analogy there must also exist a world of four dimensions, from the vantage-ground of which it should be possible to look into the insides of Solid three dimensional things, and to move what we would describe as "through" them. He said to the Sphere: "Doubtless we cannot *see* that other higher Spaceland now, because we have no eye in our insides. But just as there *was* the realm of Flatland, though that poor, puny Lineland Monarch could neither turn to left nor right to discern it, and just as there *was* close at hand, and touching my frame, the land of Three Dimensions, though I, blind, senseless wretch, had no power to touch it, no eye in my interior to discern it, so of a surety there is a Fourth Dimension."

Finally, he appeals to the Sphere to tell him if at some time in the history of Spaceland, Beings of a higher order than those of the three dimensional world have not been known to enter closed rooms, even as the Sphere had entered the house of the Square—without the opening of doors or windows, and appearing and vanishing at will. But the Sphere, while admitting that there have been superstitions to that effect, proves to be by no means tolerant of the suggestion that there can exist any Beings with powers greater than his own, and confesses himself in any case unable to satisfy the scientific curiosity of the Square.

Now in Flatland, as the Square reminds us, though the triangles and squares could jab and even kill one another with the sharp points of their angles, there was of course no possibility of striking from above. And the fact is that in spite of our own race being conscious of and in a world of three dimensions, we have been limited curiously, in warfare, whether by land or sea, to attack and defence on a plane surface. Our aim, even now, is to invent a rifle with the flattest possible trajectory. We manœuvre, we charge, on the same plane as our enemy. The nearest approach to warfare from a third dimension is the use of mortars and siege-artillery; though these are operated, of course, from the same surface as the object they are intended to strike. All we can do, practically, is to jab one another with our angles! At the worst, we are limited to projecting our angles horizontally!

But now comes an airship. We can jab and be jabbed from above. And, following the perfection of the submarine, which enables us to attack from below—the whole science of war becomes anti-

quated. A new science must be developed from the ruins of the old, and only after long and terrific experience of the new. From a humanitarian standpoint, this may seem lamentable. We should remember, however, that so far scientific discovery has made war less bloody and less brutal than it was. Further than that, scientific discovery has never yet advanced beyond the control of the moral forces. Why should it now? May it not be that the rediscovery of aerial navigation corresponds with some moral development in mankind?

Female Suffrage.

Misdirected energy is always regrettable. Many excellent women in this country and in England have been clamoring for something they will not want if they get it. They have been clamoring so loudly that a scoffing press has named them the Shrieking Sisterhood. We deplore the occasion for the epithet.

Woman's suffrage has been a miserable failure in those of the western states where it has become law. At the first election after the suffrage was granted, numbers of women voted. But after the experience had ceased to be novel, they gradually ceased to vote. There are still some "female politicians"—a noisome brood, who live on "jobs," and whose stock in trade is flattery of county chairmen. These chairmen, for the most part, become epitomes of cynicism, inclined to classify their admirers as "them sort," and to regard all women with ill-disguised suspicion. Of actual influence or "pull," these women have none. When they do get some small job, it is due to good-natured pity. But in the long run they are worse off with it than without it; because the employment is not permanent, and they learn nothing as clerks in a State capital which will help them to earn an honest living afterwards. They redouble their doses of flattery, and succeed only in compelling their benefactors to hide from them.

The votes of these women, the "professional" politicians, of course count for little. Other women who vote are the few elect, whose conscience drives them to it (the very few), and, at the other pole, the unfortunate class who are herded together by the police, driven to the polls, and ordered to record their votes for the party favored by the "Chief."

But apart from the actual result, the principle itself is wrong. To speak of "woman's true sphere" annoys the suffragette, who insists that she is at least as good as a man, and probably better. But that woman has her own sphere, and that she abandons this when she flings herself into the political arena, is undeniable. At no time in the history of the world has woman's influence been greater than among the old Northmen; and then she was prophetess and household goddess—not an Amazon;

not even taking part in the councils of men; but consulted by them reverently, as mother or wife or sister, in the home. The same function is performed by women to-day in India, though to a less degree, Mohametan example having, perhaps, helped to pervert the more ancient practices.

What a woman can be is an inspiration to the men of her acquaintance. She can stand for the more spiritual side of life. Her mind is more clairvoyant than the masculine mind; her intuition is less impeded. A woman, even, whose moral character makes it impossible for the soul to impress her mind intuitively, is likely to have instincts which are very much truer than those of the ordinary man. And all of these faculties and functions are endangered by departure from her own less active sphere into the confusions of competitive life. Her organism, no doubt, would in time adapt itself to new conditions; but the resulting loss would be felt by herself as seriously as by men and by future generations. Material competition is not conducive to the development of the finer feminine qualities.

It has been objected that because modern conditions make it necessary for many women to compete commercially with men, it is only fair that they should be allowed to do so politically as well. But this is to argue that two wrongs can make one right. That some women should have to compete with men is bad enough; but we need not make things worse by extending the field of the competition or by increasing the number of the competitors.

Reincarnation of course balances the account. The "inequalities" are apparent rather than real. And in any case we shall gain nothing by levelling down the whole human race to a commoner norm than is necessary.

Mechanics or Consciousness.

Biologists who insist upon defining life as a mechanical process, and who attempt to explain all biological phenomena along the lines of a physico-chemical or mechanistic analysis, have been obliged to admit frankly that there is one more occurrence for which they cannot account, and that is for the curious regeneration of the eye in the tadpoles of salamanders.

If the lens from the eye of a young salamander be removed, the animal proceeds to manufacture a new one, and the eye soon becomes as perfect as it was before. But the trouble is that it performs this miracle in a wholly heterodox and unconventional way. It refuses to conform to the requirements of the mechanical theory. And this naturally disturbs the defenders of that theory. For the new lens is not formed in the same manner or out of the same material as the old.

"In the normal development of the tadpole from the egg, as in all

other vertibrate animals, the lens is formed from the outer skin or ectoderm of the head. In the replacement of the lens after removal, it arises from the cells of the iris which form the edge of the optic cup, and this originates in the embryo, not from the outer skin, but as an outgrowth from the brain."

Now so far as is known, none of the ancestors of the young salamander have had any such habit; nor has the young salamander itself had any previous experience of the process. How then can the power adhere in the structure of the organism? Can it be due to some sort of volition—can the physical effect be the result of some psychic cause? Can it be that there is a connection between this biological phenomenon and the equally inexplicable phenomena of birth-marks and pre-natal impressions?

According to Professor Wilson of Columbia University, it would be unjustifiable to abandon the mechanical theory (although that is not, as he says, fully established), and to adopt a neo-vitalistic or psychic theory in its place, because to do so would land the biologist in the domain of metaphysics or even of faith. But to the mere outsider, who looks on and admires, but occasionally wonders, it is difficult to distinguish between the amount of faith required to adhere any longer to the mechanical theory, and the amount required to accept some hypothesis which admits the psychic factor.

Orthodox biologists still profess to scorn the views of men like Alfred Binet, in his *Psychic Life of Micro-Organisms;* but, after all, they are looking for the truth, and the facts come pouring in, year by year, so overwhelmingly, that we may yet hear of Professor Wilson rivaling Empedocles with some treatise on the Psychology of an Amœba, or on the Loves and Hatreds of a Protoplasmic Cell.

T.

"At the foot of some colossal masonry a man was singing. He sat where the temple wall abutted upon the narrow, crowded roadway. A buttress pillowed his head. The stones of the roadway were his seat. The crowd jostled and pressed him. Yet he sang as the lark sings when it enters the sunlit cloud. The day fell. Night and the stars came out. Still the singer sang. One asked him: 'Art thou not for home?'

" 'I have no home.'

" 'Hast thou no wherewithal to house and clothe and feed thee?'

" 'I have,' *said he,* 'the Spirit of my song.' " BOOK OF ITEMS.

ELEMENTARY ARTICLES

IV.

Theosophy and the Problem of Poverty.

DEAR FRIEND: Near to the problem of the family lies the problem of poverty. For every family that is rich there are a thousand that are poor, and some that are very poor.

No one who comes in contact with poverty that is squalid can help but be oppressed by it, and the saddest of all is the poverty that strikes the children, the little ones.

Some of this poverty we may call racial because it seems to be the fate of the race, and those who are born in those conditions seem doomed to life-long poverty. Take as an instance the "Black Belt" of Alabama and other parts of the South, as well as the Negro quarters of our great cities.

Anyone who is acquainted with the actual condition of things in these places will say that a good deal of poverty that we know is wealth compared with the abject poverty of these peoples. A man must be of a most optimistic spirit to believe that there is a solution of the problem. The same is true in almost as large a degree of the two millions of poor whites or "Tackeys," who live in the mountains of Kentucky, Tennessee, Alabama, West Virginia and the Carolinas. Descendants of brave and noble ancestors, Scotch-Irish, and Huguenot, it is astonishing that such a race could sink to such a depth of ignorance and shiftlessness. True, the land is stoney and hilly, but it is so good that it will raise corn which is the chief product. As they use no machinery for either planting, cultivating or reaping it takes the whole family to manage a small farm. They have generally large families but live in log cabins that have seldom more than one room, and are generally without windows. In this room you will find a home-made table, a few splint bottom chairs, perhaps a bench and two or three beds. They seldom have a stove but cook by a fireplace; "hog and hominy" and the "corn dodger" form the staple of their diet. Fruit grows luxuriously if planted and given a little care, but you seldom see any, for they are satisfied with what grows wild. Money they seldom see, the father of a large family recently told a

missionary teacher that he seldom had two dollars at one time and he did not remember ever having more.

The condition of the Indians is much better because they are wards of the United States Government, still there is deep poverty and great wretchedness among the different tribes.

Not only is there a poverty of race, there is also a poverty of class. When we turn to what we are pleased to call our great centers of civilization, London, New York, Chicago and in many of our smaller cities to some extent, we find a poverty that is simply appalling.

In these cities we find a part in which the streets are narrow and dirty, with junkshops, saloons, stables and queer looking stores. Perhaps the houses were once the homes of well-to-do tradesmen, but now many families occupy one house, and quite often one family in each room.

In this year of grace, 1908, a sister in one day in a Christian city, visited fourteen of these homes in which every room was rented to a different family. In many cases this room had to serve not only as kitchen and bedroom but also as workshop. Here they sleep, wash, cook (when they have anything to cook), and make our collars, blouses, toys and other things that we buy *cheap*. This is not an uncommon picture, for in some cities there are miles of these poverty stricken streets, dirty, stuffy courts and alleys where families crowd into these one-room and two-room homes. Sometimes they are in attics, sometimes in damp basements, and quite often empty of anything that we would call furniture. Here there are hundreds of pale-faced children, half dressed in cold weather. Worse still, there are many lying crippled, paralyzed, helpless or diseased, a filthy mattress, a heap of rags, or a bundle of hay serving as a bed in an otherwise bare cold room. Those of us who occasionally have to go there see heartbreaking poverty that is hidden from the public gaze. Here are children neglected, half-starved, ill-treated, with few joys and many sorrows, few kisses and many blows. It does seem as if life for the slum child is dark and sad, all cloud and little if any sunshine.

Take a case like this (and nothing I am writing you is fiction, it is from real life): here is a family living in two rooms, father, who is out of work, and six children. The mother is in the hospital sick, and here is the baby six months old dying of starvation. In the same block on the top floor are two small rooms, occupied by father, mother and eight children, the eldest being a cripple unable to walk. During the hot weather the baby dies and the coffin containing the body of the dead child stayed in the same room where the cripple and the other children lived and slept, part of a day and all night.

Here is vice, crime and misery that make the heart ache—it is

hardly possible to be good under these conditions. Here in my own city within three or four blocks of the University and Capital building we found last winter a family of immigrants, father, mother and seven children in one room, and the father helplessly drunk. To exist without labor, to eat the bread of idleness, to drink until intoxicated, is the ideal of happiness that many of these people think it is worth an effort to reach. But there are still other phases of poverty that present their problems. Here is a man who has worked hard for years to keep a growing family of girls. He has saved a little money and makes a payment on a lot in a new suburb, gets some bricks and lumber, and builds a *"shack."* Before it is finished winter begins, but to save rent, and to be able to work on his home he moves his family in. Then rheumatism disables him and every cent he has left goes to doctors in the hope of a cure—which does not come. The wife (far from strong) gets some work washing and scrubbing, but not enough to keep them. The burden is heavy, the hope long cherished of a home of his own is blasted. A Christian minister finds him (for he did not go to church) and secures food, clothing and fuel to carry them through the winter and help to get them back to friends, but with little hope for the future. This is a type of hundreds of other cases.

There is another kind of poverty that we call feeble-mindedness, which in turn is the cause of a good deal of physical poverty. Those of us who are connected with charity organizations know some of the greatness of the problem in this aspect. One to whom the subject is new is greatly astonished when told that there are hundreds of thousands of these poor in the United States, and some philanthropists are giving a great deal of time to the study of this problem.

This is a very brief and imperfect statement of the problem, and those who know will say that the picture is much darker than I have painted it.

The great question for us is, Does Theosophy as a philosophy throw any light on the problem? as the Wisdom Religion does it give us any help in the solution? Countless theories have been advanced to account for the existence of the problem, and scheme after scheme has been proposed for the solution. But none of these so far as I know are satisfactory. The Divine Providence theory given to some of us in early life and still widely preached never satisfied even the youthful mind. When we were taught to sing:

"The rich man in his castle,
The poor man at his gate,
God made them high and lowly,
And ordered their estate."

We could not help but wonder why our father was the "poor man at

his gate" and the other boy's father was the "rich man in his castle." And that childish wonder was never satisfied until we met with the explanation given by Theosophy.

The very newest theory, that given by the "New Thought" people, is just as unsatisfactory. They say poverty is a disease and can be cured. Their remedy can only be applied in a few cases and, alone, is not entirely successful, but even if it was a success there still remains the unanswered question, why are so many thousands of innocent babes born in deepest poverty and by their environment apparently condemned to life-long poverty and misery?

It is coming to be a universal belief that perfect justice rules the world, but apart from Theosophy there is no philosophy that explains how this widespread poverty and misery harmonizes with that belief. Heredity, say some, is the cause of poverty, but how to reconcile this theory of the cause with the general belief about a just God and a wise Providence is a most perplexing problem. The law ennunciated by Theosophy that "Actions make environment" throws a flood of light on the dark problem. But then another question presents itself, when and where did these little children perform the actions that resulted in this slum environment? When did they think the thoughts that built up the character suited to this environment? The reply is, of course, in former lives, for this is not their first appearance on earth. The thoughts, desires, and actions of those former lives are seeds that are bearing fruit to-day.

> "My brothers, each man's life
> The outcome of his former living is;
> The bygone wrongs bring forth sorrows and woes,
> The bygone right breeds bliss. . . ."

This is the doctrine of Karma. This is the teaching of the New Testament, too. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." In former lives we are related to certain people, our actions affected them and their actions affected us, and in the present life the results of these actions appear.

If a child is born deformed the seed of that deformity was sown in a former life by the child and by the parents who gave it birth, so that both reap the exact consequences of former thoughts and acts. This seems to be a perfect explanation of the misery and suffering, the happiness and success of individuals and nations. William Q. Judge says (*Ocean of Theosophy*, page 97), "Individual unhappiness in any life is thus explained: (a) It is punishment for evil done in past lives; or (b) it is discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy. When defects are eliminated it is like removing the obstruction in an irrigating

canal which then lets the water flow on. Happiness is explained the same way: the result of prior lives of goodness." Perhaps at first this working out of Karma may seem like fatalism; that if we are thus limited by environment we are but helpless slaves of destiny. A little careful thought will enable us to see that we may use this law to control our destiny and thus prove our freedom. We are limited now by our past thinking, by our mistaken choices, our wasted opportunities and foolish desires. We have bound ourselves and we can create a future of liberty. If our thoughts and desires in the past have built our present characters and given us our present tendencies and capacities, and our past actions have made our present environment, the same good law is still working. If our aspirations be lofty and our thoughts pure, then our future characters will correspond. If our actions be good and we render service as far as our opportunity will allow, our future environment will correspond and we shall find ourselves in a position where opportunities for helpfulness and happiness are much greater than we at present enjoy. Thus our present bonds and limitations will melt away, and gradually we shall find ourselves coming into possession of knowledge that will enable us to get rid of the Karma of the past. That is, we shall learn how to use Karmic force to effect Karmic results and so "conquer nature by obedience."

Thus does our philosophy illumine this dark problem and shows us that necessity and freewill are harmonious realities, and that while justice rules the world there is mercy at the heart of all.

And now another question rises, Shall we allow the good law to work itself out alone, or shall we interfere with the Karma of those who are bearing this great burden of poverty by helping them out of it? If we may help, how may we help? Personally I have no fear of interfering with the Karma of those who are in need, for it may be my Karma to step in at this point and render service. Whether this be so or not, we know that the heart of Theosophy is brotherhood, and brotherhood means compassion and service. To be a carrier of light, a messenger of compassion, to help lift the heavy burden of the world and hasten its evolution, should be the ideal life for every Theosophist. It is this life of compassion that brings us into sympathy and companionship with the saviors of the world, for they are all like Him of whom it was said "He came not to be ministered unto but to minister and give his life for others." In the parable of the sheep and the goats, Jesus gave us the standard of judgment, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

When the spirit of Theosophy takes possession of us we want to be saviors of the world, and we are impelled to go out "to seek and save that which is lost." Who can look out upon the masses of humanity

in the Orient and the Occident, starving, miserable, ignorant and sick, without being stirred by a great longing to help them? The lowest form of help is help to relieve bodily hunger, but this is often necessary. The best way to relieve a man is to develop him so that he will need no relief, or to raise higher and higher the help he demands. We must seek to enlighten their ignorance, awaken their minds, urge them to take up their cross and restrain appetites and passions, quicken their consciences, and teach them how to improve their outward conditions by developing their inward life. We must seek to awaken in them the capacity for good things, industry, frugality, purity, morality and kindness, thus lifting them into a higher realm of life where they will find a power that will take away all the poverty that needs to be taken away. The poor need intellectual and moral culture, for ignorance enslaves men, and those who live in animalism live at the bottom, while knowledge with moral purity and strength create liberty and wealth. If we could set men free from laziness, ignorance, passion and self-indulgence we would set their feet in the way of prosperity. It is strength and not weakness that rises. This is the Theosophical gospel for the poor and if we can only patiently live our gospel—a gospel of compassion and helpfulness—we shall do a great deal to lighten the burden of poverty and increase the happiness and prosperity of our fellow men.

Fraternally yours,

JOHN SCHOFIELD.

"We are sons of yesterday, not of the morning. The past is our mortal mother, no dead thing. Our future constantly reflects her to the soul. Nor is it ever the new man of to-day which grasps his fortune, good or ill. We are pushed to it by the hundreds of days we have buried, eager ghosts. And if you have not the habit of taking counsel with them, you are but an instrument in their hands."

GEORGE MEREDITH.

REVIEWS

The New Old Healing, by Henry Wood (Lothrop, Lee & Shepard Co., Boston). Mr. Wood is a veteran writer upon the philosophy of psycho-therapeutics in general, and his former works have passed through from three to thirteen editions each. Eddyistically speaking, he is a heretic, and should be placed upon the Index. He recognizes the reality of magnetism. He admits, even, that in addition to the mental gymnastics which he recommends (concentration on this or that organ in order to promote circulation and "renewal")—some physical manipulation of the part "may often profitably supplement the mental effort in order to loosen accumulated waste-products in the system and facilitate their removal." This is shocking! Physical manipulation! Still, he preserves enough of the ritual to be able to claim close kinship. "'Thy whole body shall be full of light.' Think of the physical body as bright and almost transparent, instead of heavy and opaque. . . . My (naming section or organ) is good and true. My subconscious mind is active in restoration and in excluding worn-out material [we suggest some gentle rubbing at this point to supplement the process]. My whole force of healing power is concentrated upon this organ. My members all unite in a hymn of divine praise"—and so forth. On the whole, we prefer undiluted Eddyism. To declare that my liver, or other "section or organ," is "good and true," when it isn't and I simply want it to be, is just a trifle less veracious than to declare that the said "section" is imaginary, and that nothing exists but "Good." And apart from veracity, why not swallow the camel and have done with it? T.

The Mysterious Forces of Nature, by Camille Flammarion. The chapters of this new work of the great astronomer appeared last year in the popular French magazine, *La Revue,* running through a dozen numbers. The book is, therefore, a "sign of the times," like the popular articles appearing in *Everybody's Magazine, Harper's Magazine, Harper's Weekly,* and even *The Delineator,* which is turning from frills and furbelows to clairvoyance and telepathic communication with the dead. Nothing more remarkable than this popular outburst of interest in things psychical, could well be imagined. Let us hope that it will be turned into useful channels. Camille Flammarion adds little to our knowledge of psychical facts and laws. The real value of his work, it seems to us, lies not so much in his records of his own experiments with the famous Eusapia Paladino and other mediums, as in the fact that he courageously takes up the cudgels for the earlier experiments of Sir William Crookes, A. R. Wallace and others, who did such good work half a century ago and who were subjected to wholly undeserved ridicule, as amiable maniacs, by an age more ignorant than our own. This tardy vindication fills us with satisfaction. Even more interesting, because having a bearing on certain facts that lie nearer to our hearts, is the passage in which the

great French scientist most justly condemns certain "Cambridge experimenters," who, in their large conceit, declared to the world that Eusapia Paladino's phenomena were wholly fraudulent. Their reason was, because they detected her moving her hand and withdrawing it from the magnetic chain. Flammarion shows that the authentic character of the Italian woman's powers is beyond dispute, and that she often raises her hand to her head, which throbs feverishly while the astral manifestations are going on. This simple fact misled the "Cambridge experimenters" into a public denunciation of Eusapia Paladino, which was as ignorant as it was unjust. We hope one day to show that H. P. Blavatsky was the victim of denunciation equally unjust and ignorant. This episode is, for the present reviewer, the most interesting thing in a valuable book. C. J.

MAGAZINE LITERATURE.

The International Journal of Ethics for July contains much of interest. A. H. Lloyd, in an article on "The Relation of Righteousness to Brute Facts," makes the admirable point that "When righteousness is able to feel as its own the sins of unrighteousness, real achievement is surely near at hand." The same writer, in the same article, includes a sense of humor among the spiritual faculties—properly, as we believe; urging that it gives "relief in responsibility, not from it; cherishes frailty; feels the success of failure, and enjoys, not less honestly than keenly, the impartiality of nature." W. M. Salter writes on Bernard Shaw. He concludes that "ultimately, Shaw is not at all a pessimist, but rather an audacious optimist." This is not our opinion. Shaw is a Socialist who does not believe in Socialism; a free-thinker who does not believe in free-thought; a critic who does not believe in himself. He has a brilliant intellect which he prostitutes by his contempt for it. Finally, and to depart still further from the generally accepted view, his sense of humor is diseased because he has lost, if he ever possessed, a sense of proportion, and because he knows of nothing true with which to compare the untrue, of nothing real with which to compare the unreal. T.

The Annals of Psychical Science, a double number for June and July, consists for the most part of a long and instructive article by Dr. Henry A. Fotherby on "Music and Emotion." Having, in the November and March issues, traced a physical and psychical relationship between sound and music on the one hand, and form, light and color on the other; and then having suggested reasons for believing that the evolution of the color senses was coincident and associated with the evolution of certain emotions and mental faculties under the pressure of environment, *each color being represented by a corresponding psychic state*—he now completes the circle by demonstrating the relation of music to emotion. His illustrations are all taken from European music, though he would have found even more forceful proof of his thesis if he had gone further afield, either to Asia, or to "savage" music, such as to the war-songs and very brutal love-music of the Maoris. An article by Byramji Hormusji on "Andambar: The Indian Lourdes," gives a record of cases showing that the god Dattâ is responsible for at least as many cures as the famous shrine in France. But Dattâ's methods are peculiar. He is said to appear very frequently to the friends of sufferers, in dreams, and to instruct them how to proceed in order to cure the diseases, particularly cases of "obsession." His image or shrine is described as if it were a dynamo of conscious magnetic

and healing power. The writer describes himself as a Spiritualist. Only incidentally, therefore, does he mention that underground, and quite close to the shrine, there is a temple of the Yoginis, "where it is said fifty yoginis, or female ascetics, sit in eternal samadhi," or contemplation. It evidently does not occur to this Hindu Spiritualist that these Yoginis may have something to do with the phenomena of the shrine. He speaks of Crookes and Flammarion and Richet as if they were gods. But has he studied the scriptures and records of his own people? T.

The Open Court for July contains an article by the Editor on "The Persistence of Symbols," as instanced by the double eagle and the staff of Hermes, which deals with the subject historically, to the total exclusion of the symbolism. It is valuable, however, as a footnote to the *Secret Doctrine*. In another article by the Editor, in comment upon contributions by H. F. Bell and the Rev. A. Kampmeier, he returns to his really interesting hypothesis that Christianity did *not* first go through "the Jewish mold," but that a new religion had for long been developing in the Eastern part of the Roman Empire, of a gnostic character, and that "its main ideas had been worked out to such an extent that St. Paul could use its terms without deeming an explanation of them necessary. . . . St. Paul's rapid success is due mainly to the fact that the leading ideas of the new religion which he preached were already common property among the people whom he addressed. The chief point that was new in his preaching was the proposition that the expected Christ was Jesus." From that point of view, the Baptist was not the only forerunner who prepared the way. The August number succeeds in its aim of being "suited to the hot season." Its pabulum is "light." But there are some articles of a more serious vein which are not lacking in originality of subject and treatment. Particularly interesting is the "Indonesian Legend of Nabi Isa," which is a story of the "Prophet Jesus" retold in the style of the Buddhist Jatakas, and which reached the island of Java through natives and not through Europeans. The story attributes to Jesus the character of a man who in his quiet wisdom and perfect goodness deals justly with other people while they suffer by their own avarice and egotism. "Muhammad, the Founder of Islam," by the Shaikh M. H. Kidwai of Gadia, Barabanki, Oudh, India, is an account of the life of the great Muslim prophet, and also to some extent a characterization of his personality and mission. "The Samaritans" sums up a few interesting features of this sect as related in a recent book by James Alan Montgomery. T.

The Monist for July is not quite up to its usual standard. Dr. Paul Carus, however, contributes an article of interest in criticism of Pragmatism, and incidentally of Mr. Charles S. Peirce's "Tychism," according to which "in the beginning" there was Chance (*Tyche*). Chance is not subject to law. It is free, as Spirit is free. Chance acts arbitrarily, but gradually it took on habits, and habits became more and more solidified and hardened into laws. Hence the order of the universe is not the cause of evolution, but its product. Dr. Carus suspects Professor James of a similar assumption. We should like to know what, in Mr. Peirce's opinion, preceded "in the beginning." Theosophically, of course, that which has a beginning must also have an end. Time, if it is not to cease, can never have begun. To conceive of a beginning, in the absolute sense, is impossible. We cannot agree with Dr. Carus that such a conception—"of the instability of natural laws," based upon such a premise—"is one of the most original and most

ingenious theories ever brought forth." Other articles deal with "Heredity Related to Memory and Instinct;" "The Third Movement of the Earth," and, by the same writer (Pierre Bezian), "Warm Epochs and Glacial Epochs." T.

The Journal of Philosophy, Psychology and Scientific Methods, for July 2d, 16th, 30th and August 13th, leaves one slightly exhausted. Not to respect such painstaking and minute examination of everything in space, including space itself, would be impossible. But occasionally we wonder whether humanity is going to be benefited by the perpetual analysis of analyses; by the word-chopping of minds so delicately poised, so exquisitely refined, so extraordinarily acute (in their own specialties), that though they act with the precision of a machine in the dissection of all subtleties, they seem to produce little else but a series of intellectual specimens for some collector's cabinet. Take this by way of instance: "How can something not a presentation produce a change in the continuum of presentations?" Now this is magnificent; but is it war? Is it creative and beneficial? Does it carry us nearer to the heart of things; nearer to the dawn? Is it not rather a sort of sublimated dermatology? T.

In *Everybody's Magazine* for September, Hamlin Garland concludes his series on "The Shadow World." The last instalment contains some interesting instances of astral projection. The author himself seems to favor this explanation of the so-called spiritistic phenomena, attributing it to de Rochas, as the "teleplastic" or "ideoplastic" theory. "If the observations of scientific experimentalists are of any value," he says, "the teleplastic theory is on the point of winning acceptance. . . . These apparitions are emanations of the medium's physical [psychical?] substance, molded by his will and colored by the mind of his sitters." "It may be that the etheric double can take on part of the forces resident in the circle of sitters." And Madame Blavatsky, who explained all this as long ago as 1875, still "a fraud"! Having assimilated so much of her teaching, however, it would be worth while to study it more deeply, if only to avoid the error of attributing *all* classes of phenomena to one cause. The effort to exclude the "spirit" factor is healthy and praiseworthy, because few superstitions are more degrading than that which attributes to "spirits" the psychic monstrosities and follies of the séance room. Nevertheless, as the occultists of all ages have explained, there is a radical difference between the soul of man, and the psychic or semi-conscious residue which the soul, after death, leaves behind in the astral world just as it leaves the physical body behind in this world. It is this astral "shell" or residue which may be galvanized into a fictitious life at séances, and which is answerable, with other factors, for some cases of alleged "spirit" identity. Further, as Mr. Garland must admit, there are few sudden jumps or gaps in nature: the lines of demarcation between the mineral and vegetable and animal kingdoms are not marked by chasms. So with the visible and invisible; the solid and gaseous; the natural and the etheric. Why, then, not allow for other orders of intelligence besides those of our daily experience? Why not infer that there must be, or in any case ought to be, creatures in the astral world, perhaps of ape-like mentality; perhaps also with less intelligence than the apes until vivified by contact with the human will—whether consciously exerted over them or not? Why not realize, in brief, that this rather unclean branch of practical psychology, or of patho-psychology, has been studied for thousands of years, instead of being the discovery of Aksakof, Wallace, Lombroso, Morselli and the others; and that the ancients

may have known very much more about it than we do, who approach all subjects from the outside, along a groove which we have beaten for other purposes, and which has led us away from the metaphysical to the tangible and "valuable."

T.

Bibby's Annual for 1908, which appears in a form similar to that of a Christmas number of the London *Graphic,* but which is printed on better paper and in a more handsome cover, can no longer be classed directly as an advertising periodical. It contains no advertisements. It consists of many beautiful illustrations and of a series of articles, every one of which is theosophical. In fact, it might almost be the publication of some theosophical society. An article by Mr. Charles Johnston is reprinted from the QUARTERLY. Other articles deal with "The Path to Peace," "Some Possibilities of Human Consciousness," "The Occultism of To-day—the Mysticism of the Past" (by Mrs. Sinnett), "Good-Will and Happiness" (James Allen), and similar subjects. Mr. Joseph Bibby himself contributes "A Study of Sociology," in which he shows much excellent sense as well as unusual grasp of his subject. Mr. Bibby is not a Socialist. But Mrs. Annie Besant, in an article entitled "The Future Socialism," shows that she has not even yet shaken off some of her earlier misapprehensions. So often, many years ago, did she condemn the hated "capitalist," and attribute all rights to the "proletariat," that she seems unable to see beyond the very narrow horizon of Socialist economics. She says, "Now I believe that the next great stage of civilisation will be Socialistic; that in the centuries that lie before us there will be realized many of the economic conditions, probably all, that the Socialists of the day demand." And it is clear that her wish is father to her thought. We, for our part, hope for something better—for something less likely to injure the great mass of the people and more likely to benefit them. It is true that Mrs. Besant is not consistent. She declares that "a democratic Socialism, controlled by majority votes, guided by numbers, can never succeed; a truly aristocratic Socialism, controlled by duty, guided by wisdom, is the next step upwards in civilisation." But we doubt whether the social question can be solved by a contradiction in terms, such as "aristocratic Socialism" undoubtedly is; and although we agree with the rest of the sentence, we regret that so much that is true should be mixed with so vital a misunderstanding. T.

Addresses Before the New York State Conference of Religion, June, 1908. "The Conference was organized in 1899 by ministers and laymen of twelve different denominations. Agreeing that individual beliefs should be loyally held and frankly maintained, but also that Religion unites many whom Theology divides, it affirms the unity of the religious spirit in the differing religious organizatons, the supremacy of Character and Service as the witnesses of that spirit, and the obligation resting on all men of religious spirit to co-operate for social salvation. Its motto is, *'Religions are many, Religion is one.'"* Among the Executive Committee are such well-known leaders of progressive thought as the Rev. Percy S. Grant and the Rev. T. R. Slicer. The objects of the Conference are most praiseworthy and it is to be hoped that they will be adhered to strictly. In this Report, an address by Dr. Stephen S. Wise, Rabbi of the Free Synagogue, New York, contains much that is inspiring. He makes one curious statement, however, which, during the discussion which followed his address, seems to have been overlooked. "I have often wondered," he said, "whether men have not been overzealous in heeding the word of him who

said that he had many things yet to say, but men could not bear them, but after him would come the Spirit of truth. . . . God suffers man to find the truth not that he may withhold it, but that he may declare it in all its conquering majesty. God never requires the prophet to withhold the truth from men."

Sometimes it seems to us that at least as much harm has been done by the blurting out of truths (or of half-truths) as by the artificial and forcible suppression of truths. The great mass of people at the present time have lost faith in the things which their fathers used to credit, and have nothing to take their place—thanks to the iconoclastic education of the past thirty years. They do not realize that the old "superstitions" are symbols of great truths. They are practically without religion. Half-truths were proclaimed to them before they were ready to receive them. They do not understand science in any of its branches; they merely disbelieve in religion. This is true even of many who attend some church. It is like bringing up children on economics and cutting out fairy stories. Children need fairy stories of one sort or another. In the same way and for similar reasons, there are a great many people who would be much better citizens if they had not lost faith in a lively and unpleasant Hell. The Rabbi seems to forget that too strong or large a dose of anything may kill—even of water, even of the water of life, which is Truth. In another address, delivered by the Rev. G. R. Lunn, tremendous emphasis is laid, as usual, upon "social needs." Social needs—the realization of these is to draw the churches together and is to make Christians of us all, as nothing else will. But does this excellent minister realize that there are spiritual needs also? What does the average, more modern Protestant clergyman mean when he uses the word "Soul"? Does he mean clothes or stomach or proper sanitation or the reorganization of society or a sewing circle? It would be interesting to know. T.

The New Life Magazine, in its first issue, explains that "the New Life believes in the personality of God, the reliability of the Holy Spirit, the power of prayer, and the Deity of Christ." It proposes to unify the churches. It starts out with plenty of self-confidence and much enthusiasm; and to those who like large size capital letters flung at them from the middle of a sentence, it should make a sufficiently striking appeal.

Theosophisches Leben, for June, July and August, contains some excellent original matter as well as translations from the QUARTERLY. Ernst J. Wiederhold, Otto Ziegner, A. Luntowski, Franz Büttner, K. S. Uhlig, Oskar Stoll, and the Editor, make useful contributions, which we, on this side of the water, most cordially welcome. The utmost credit is due to the Editor for his persistent and careful work. The *Theosophisches Leben* deserves a wide circulation in this country among German-reading people. Subscriptions should be sent to Herrn Paul Raatz, Berlin S. W. 48, Wilhelm Str. 120; Germany.

Neue Metaphysische Rundschan, No. 4, gives translations of an article by Ragon on the Mass; by "Papus" on the Tarot; an unpublished letter by de Rochas, and general reviews and notices.

We have also received *The Light of Reason* for August, edited by James Allen and published at Ilfracombe, England, the spirit and tone of which are admirable; *The Theosophic Messenger;* an illustrated catalogue of "The Work of the Open Court Publishing Co.," covering a period of twenty-one years; *Socialism in Brief,* by William L. Garver; and *The Problems and Perils of Socialism,* by J. St. Loe Strachey (Editor of the London *Spectator*), published by the Macmillan Co.

Within the last two or three years four or five Theosophical publications have been sent to us from Russia. They certainly herald the awakening of theosophical thought, not only among elect individuals, as it used to be heretofore, but in much wider and more varied layers of its population. I hear of gatherings of people in Moscow, St. Petersburg, Kaluga, Smolensk, Kieff, who all independently announce their intention of pursuing a regular course of theosophical activities, reading and lecturing. I have before me two Russian theosophical magazines, *Theosophicheskoie Obozrenie* and *Theosophskaya Jizn* (*The Theosophical Review* and *Theosophical Life*).

The latter came into existence a month before the former. So I shall speak of it first.

Its tendency is much more exclusively Christian than the other. And no wonder, for we find members of the Russian clergy among its contributors. Its first article announces the objects of the Theosophical Society of Smolensk, beginning with the quotation, "Love thy neighbor as thyself." And, indeed, from what we can gather from the publication, the objects of that society are rather those of a charitable organization than of a gathering of people whose objects are intellectual study and moral improvement. The members of that society are, among other duties, to waken the conscience in human beings . . . to give out instructions for the strengthening of the spirit . . . to spread ideas of temperance, right living, chastity, etc., . . . to help as much as they can the founding of temperance societies, asylums for the aged and those suffering from alcoholism . . . to found societies which shall supply the poor in winter with warm clothing, food, etc.

This is as far as we can judge the general tone of the Smolensk Theosophical Society.

The second article is by the Archimandrite Alexander, entitled "The Victorious Way of Spiritualism," the latter term implying more the idea of spirituality than anything else.

The article on "Occultism, its substance, growth, and relation to Christianity," is quite a remarkable article, and I am sorry I cannot quote from it here.

The motto of *The Theosophical Review* is more generally theosophical. "There is no religion higher than truth." Its objects, broadly speaking, are ours. The contents of the first number are: A leader, The Brotherhood of Religions, by Annie Besant; What is Theosophy, by Franz Hartmann; Spinoza as a Theosophist, by L. Bogushevsky; A Great Mystery, by F. Morius, and the reports of the various theosophical activities in various countries. Mr. L. Bogushevsky's article deserves notice. Here are a few quotations from it:

"God is not separable from us, we are but forms, as Spinoza says, modes of the Divine Substance. As this substance is manifest to us from its two properties, expansion and thought, so man, who is but a mode of the substance, consists of body (a mode of expansion) and of soul (a mode of thought)."

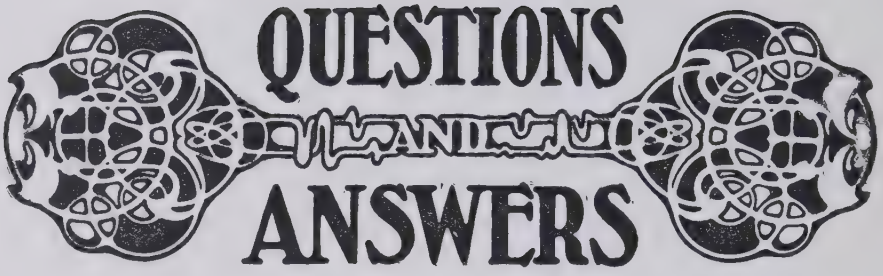
"Equanimity and peace, and a kindly relation to all men are a direct conse-

quence of following Spinoza's teaching. But first of all it rids man of the fear of death. There is nothing of which a free man thinks less than of death, and his wisdom is not in meditating on death, but on life."

"Spinoza distinguishes between three minds of perception; ordinary perception through disorderly experience or hearsay . . . (*cognitio ab experimentia vaga*); scientific perception, when we have general ideas and correct notions of the properties of things (*ratio et secundi generis cognitio*); and intuitive perception (*scientia intuitiva*). This latter leads to the direct reception of truth. . . . In as far as its perceptions are correct, our soul is part of the infinite intelligence of God, and, therefore, the clear and distinct ideas of our soul must be as true as the ideas of God. Therefore the third kind of perception is simply the divine knowledge of God in men, or in other words, THEOSOPHY." V. J.

Rivista d'Italia. This admirable Italian magazine has the distinction of having printed, in two recent issues, an account of what is decidedly the best single piece of work in psychical research yet recorded. The experimenter is Professor Filippo Bottazzi, professor of physiology in the University of Naples. The subject of the experiments was the now world-renowned Italian woman, Eusapia Paladino. The place was the laboratory of physiology in the Naples University. Professor Bottazzi held eight sittings with Eusapia Paladino, several of his colleagues completing the "circle." A cabinet was prepared by hanging a curtain in front of a closed door to a smaller room, which had no other entrance. Through the door electric wires were led, to automatic recording instruments in the smaller room, and these wires were connected with telegraph keys in the cabinet. The medium never entered the cabinet, however, but sat at a round table, around which the investigators sat, holding hands in a "magnetic circle," which included the medium. The room was dimly lit by electricity throughout.

During the eight sittings, many remarkable phenomena were obtained. Raps were made on the walls of the room. The electric key was pressed, from a distance, a record being automatically made in the other room, chairs and tables were moved from a distance, and the investigators saw and felt "spirit hands" and "spirit faces." But the valuable part of these rigidly conducted experiments lies in the fact that Professor Bottazzi proved to demonstration that all the effects noted were produced by the astral body of the medium, which was apparently able to leave the physical body and move about the room at will, pressing the electric keys, pushing chairs about, and touching the sitters, while the physical body of the medium remained in the circle, in a trance. This corroborates what H. P. Blavatsky taught a quarter of a century ago. C. J.



QUESTION 84 (Continued).—*How are we to know that we are on the right Path?*

ANSWER.—When each day and each moment we are doing our whole duty in the light of the best knowledge and faith and effort we can see. CAVÉ.

ANSWER.—Such a question did Thomas ask of Jesus: "Lord we know not whither thou goest, and how can we know the way?" and Jesus, the Christ, answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

This is in the fourteenth chapter of the Gospel according to St. John—the most mystic of all the gospels, and that which contains the most direct description of the life and journey of the Soul. With it we may compare another rendering of the same teaching.

"Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex, separated life exists, then, indeed, and then only, he is upon the way."

And again in the same section: "Seek out the way. Seek the way by retreating within. Seek the way by advancing boldly without. Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder. . . . The whole nature of man must be used wisely by the one who desires to enter the way. . . . Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by study of the laws of being, the laws of nature, the laws of the supernatural: and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily as you watch or worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found its end, its light will suddenly become the infinite light."

It is clear that this—from *Light on the Path*—is but a restatement and amplification of the words of Christ, speaking as the Logos and the Spirit of Man, in answer to the question of Thomas. What is its meaning to us? Does it answer our question also? Does it give us a guide which we can understand and follow

in our daily living, and by which we will know we are on the Path—"The small old Path that leads to the Eternal?"

Within each of us the Eternal is ever speaking. In the voice of duty, in the mysterious promptings of our conscience, in the call of the ideal, in the power of justice and compassion, we hear and feel its presence. We are bidden to "seek out the way by retreating within." That is, we are told to turn our minds and hearts to this inner movement of the Spirit, and to make before it "the profound obeisance of the Soul." To do so is to place ourselves in the attitude of obedience—to will to follow this inner guidance. Then "steadily as you watch and worship its light will grow stronger." We begin to perceive that this which we had viewed as a guide is also a living power, the power of the Spirit, the cosmic breath of God breathing through the worlds. And though it transcends our separate existence we yet know it to be more truly the Self than all else in us. Then for this greater Self we strive to set aside the lesser. This is the awakening of the spiritual will by which man recognizes his individuality "as not himself but that thing which he has with pain created for his own use" and "by means of which he purposes to reach to the life beyond individuality."

Here is where the second direction, "Seek out the way by advancing boldly without," becomes necessary. This union with the Spirit is not to be a mere attitude of religious devotion, a mere vision of meditation for times of solitude and rest. It is to transfuse and transmute our entire natures. We are no longer to live from our individual separate wills but with this life and power of the Spirit. We all know the power of old habit and custom, so that we say of this or that act that it was not done of our wills but of custom—the past acting in the present. So now not habit, not our past, nor yet our present separate wills are to guide our acts. We are to will to set aside our will and live not from the personality but from the Divine. We are to will not to live ourselves, but to let the Divine live in us, in each act and moment of our lives. As of old, habit and personal desire held us, so now Duty, Justice, Love, the qualities and power of the Divine, are to act in and through all we do. By them we test all experience; in them we find the beauty of "those other divine fragments" which are struggling side by side with us and learn their oneness with ourselves. And so we are not to seek to choose the form of this experience but to accept that into which our duty leads us. "To each temperament there is one road which seems the most desirable." But we are to remember that *all* are necessary and that to turn from our duty to what seems an easier road is, in fact, to turn from the goal we seek.

As we strive to make our own lives embodiments of divine life, we learn that the mystic union of the soul with God is, in truth, the heart and essence of existence. And we recognize that that which we are striving to accomplish in ourselves has been attained by those greater than we. The inspiration and the power which reaches us comes through lives such as we would make our own. We see the double truth of Christ's answer. Each man's Soul is in itself the way, the truth, and the life. But it is so only as the Master lives in that Soul.

Therefore we may know that we are on the right Path when, and only when, our will is firm to say with Paul: "I live; yet not I, but Christ liveth in me."

M.

QUESTION 86 (Continued).—*How far is one justified in tolerating what one believes to be evil?*

ANSWER.—To the extent that one is unable to remedy it; and remedy does not consist in replacing one evil with another, as many fondly imagine. For instance, the removal of an evil may be the "duty of another," which the Gita tells us is

full of danger. To remedy in such circumstances, is to replace one evil with another. Occultism has one simple answer to all such questions. Do each moment's duty in that moment, with complete, whole-hearted devotion, in calmness and in faith, careless of results. The Good Law provides for the rest. The truth is that our ideas of Good and Evil are so crude we are oftenest wise to go slowly in our reforms, save in *ourselves.* There the field is wide and the opportunity unbounded. CAVÉ.

QUESTION 89.—*Is decay antagonistic to growth, or is it necessary to growth?*

ANSWER.—"That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain" (I Cor., 15:36-37).

In this excerpt from Paul's epistle to the Corinthians we would seem to have a beautifully simple answer to the question.

There is a belief as old as the world that in every form something of Life is confined. And decay releases the life from the prison of form. The body of the grain dies, but the germ takes a new form and grows. S.

ANSWER.—Decay is necessary to growth, because all forms are temporary vehicles used by the evolving spirit of life for its varying expression. The expanding soul, in its progress through matter, discards these vehicles as it exhausts their usefulness, and seeks other and higher forms for the unfolding of its inner activities. The forms abandoned by the soul are thus given over to decay, but, if it were not for this, soul would be limited in its evolution, for it would be confined by forms it had outgrown. The tiny atoms, released from their external moulds, are made available for use in other ways, and bear in their inner essence the stamp of that spirit whose higher purpose they have served. W.

ANSWER.—Decay seems to me a necessary accompaniment of growth in any compound organism. The decay is of that part which has served its purpose and is for the moment no longer needed. Nature cannot stand still. Forms in nature must progress and go on growing in power or function. Those parts of an organism which are no longer needed must be recombined and again used in the progress of the whole organism. The Hindu trinity of Brahma, Vishnu and Siva are the symbols of this in every department of nature, in matter, force and consciousness. Growth, Maintenance and Re-combination for the purposes of further growth are the parts of the perpetual becoming in manifested life. The same agencies which build and grow are those which maintain and those which break up the form of manifestation for the purposes of another cycle of growth and maintenance. These forces and forms are perpetually operative in every department, whether animate or apparently inanimate. K.

QUESTION 90.—THE THEOSOPHICAL QUARTERLY *has devoted some space to showing that the term "Christian-Socialism" is self-contradictory. Yet I would like to ask if the first Christian communities were not Socialistic, and their ideals of common ownership the same, in principle, as those of the Socialist party to-day?*

ANSWER.—At first sight, there is an analogy between the first Christian community and the community proposed by Socialism; yet I think the likeness is only apparent. To begin with, what was the driving power, the directing motive, in the two cases?

In the first Christian community, and even more, in the case of Jesus and His disciples, the motive was an entire renunciation of this world: "My kingdom is *not of this world.*" "He that hateth his life shall keep it unto life eternal," and

so on. The purpose of the community was to further entire renunciation of worldly desires, the desires of the body, of family life, of external activities generally; and the purpose of this renunciation was, that the disciples might be "born again," or "born from above," into the "kingdom of heaven," the spiritual world of immortal life, in the presence of "the Father which seeth in secret." The community of Jesus and His disciples renounced not only property but also a local abode, family life and all worldly activity, devoting themselves wholly to the life of the invisible world.

Is there any analogy at all between this ideal and the ideal of the Socialists? Do not the latter propose as their ideal, as their practical motive and driving power, *material* well-being; the production of more comfortable houses, better clothes, richer food, for "the masses"? Is not their whole thought fixed on the visible world, and do they not in fact hold that the *greatest material comfort* of the greatest number is the supreme good? They look forward to an indefinite number of families made materially better off by the more equal division of the products of industry, and their motive, instead of being renunciation of this world, in order to be reborn in the spiritual world, is destruction of the present order of society, in order to secure a new order, in which everyone will have greater material enjoyments and indulgence. Nearly all the Socialists (and this is especially true wherever they are well organized, as in France and Germany), are avowedly materialistic, and would scoff at the idea of Jesus—the rebirth from above, the birth into the spiritual world.

Now, as to the means advocated by Jesus. He always sought to arouse in His followers a genuine love for spiritual life, for the spiritual world, in order that they might, of their own free will, renounce and follow after spiritual life. He never used anything like compulsion or authority, even with His own disciples, not even raising a finger to withhold Judas from betraying Him.

The Socialists, on the other hand, do not believe in free-will. They seek to obtain a majority of votes and thereby to coerce the minority into a certain social order, which will, in fact, be an irresponsible tyranny. They proclaim that "the people" are to govern; but how can a mass of people take any initiative? What they really mean is, that they want the mass of the people to indorse their plan, and to make them in fact dictators and tyrants. This would not only set up the worst despotism the world has ever seen, but would have the effect of stifling and fettering the gifted and creative individuals, and on the free activity of these individuals the progress of the world has always depended.

Therefore I think that, both in the end sought, and in the means proposed, the first Christians and the Socialists are worlds apart, though there may be an external resemblance between them. Is there not this fundamental distinction, that whereas the disciples of Jesus gave up their own possessions, the Socialists wish to compel other people to give up theirs? Is there not here all the difference between renunciation and confiscation? Until the Socialists add to their program celibacy, temperance, abstinence, and entire unworldliness, even to the extent of having no fixed abode, they cannot be compared to the disciples of Jesus. C. J.

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